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EMMANUEL



Upper Canada Bible Society

AUXILIARY OF

The Canadian and the
British and Foreign Bible Societies

Eighty-Fourth Annual Report

Year Ending Dec. 31, 1923

With a Report of the Anniversary Meeting, held in
Convocation Hall, Toronto University,
February 28th, 1924



What the Bible Society Is

Translation. It is an interdenominational organization whose purpose is, by means of the highest scholarship first, to translate the Holy Scriptures, without note or comment, into the language of every man. It believes the Bible is the "Word of God" and therefore is of unique and incomparable value to all men. The Bible for use in the mother tongue is the greatest blessing that can be conferred upon any people. The Society's list of versions now includes over 560 languages. But some 700 other tongues are spoken in the world to-day in which not a single page of the Gospel has yet been written or printed. To the Bible Society this great task is committed and rightly so, because it is composed of a body of competent men representative of all the Churches.

Publication. Next to its translation work the Bible Society by a co-operation which makes for efficiency and economy publishes its translations at a price which the poorest man in the world can afford to pay. And because of its experience and equipment to do this work under varying conditions saves the Missionary Societies of all the Churches both men and money by producing their versions and supplying their own needs.

Distribution. Equally important with its work of translating and publishing the Scriptures is that of distribution. For this purpose the Bible Society has depots in the most convenient centres of the countries in which it works. From these store-houses the Churches of Christendom receive their supply of Scriptures for missionary requirements without cost to their missions. Besides this, the Society maintains abroad some 1,000 Colporteurs and Biblewomen whose work it is to carry the Book to others. In this way it is itself one of the greatest Missionary Societies in the world.

Church of England Missions receive from the Bible Society the Scriptures in **185 languages.**

Methodist Missions receive from the Bible Society the Scriptures in **107 languages.**

Baptist Missions receive from the Bible Society the Scriptures in **65 languages.**

Presbyterian Missions receive from the Bible Society the Scriptures in **153 languages.**

Congregational Missions receive from the Bible Society the Scriptures in **60 languages.**

Total issue of Scriptures in 120 years, over 336,000,000 copies, in over **560 languages.**

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EMMANUEL

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EIGHTY-FOURTH ANNUAL REPORT
OF THE
Upper Canada Bible Society
AN AUXILIARY OF

The Canadian and The British and Foreign Bible Societies

(Being the One Hundred and Fourth Year of the Society's Operations under the successive names of "Bible Society of Upper Canada," "York Bible Society," "City of Toronto Bible Society," and "Upper Canada Bible Society.")

FOR THE YEAR ENDING DECEMBER 31st, 1923

As we review the long, interesting, and romantic way this Society, under its various names, has been guided in its far-reaching work, our hearts are inspired with gratitude and praise. Our "work of faith and labour of love" has been crowned with so large a measure of success that in any review of the past we are led, with one of old, to exclaim "Great is Thy faithfulness"; and with one heart we inscribe on our banner the word "Ebenezer" as best expressing our recognition of the Divine assistance, which, as workers together with Him, we have experienced.

It is a source of great satisfaction to us—and will be to all who are interested in the advancement of the Kingdom of God—to note the fact that though profound changes take place in the aspects of the religious world, and in the political relations of nations, the claims of the Bible Societies, organized for the translation, printing, and distribution of the Word of God, without note or comment, continue to command generous support.

The nations are beginning to learn that even material progress is inseparably connected with an open Bible and its influence in the heart of the nation.

The records of the Society afford abundant evidence that individuals, not only in Christian, but in Pagan lands, are discovering that the longings of the human soul for life and immortality are met by personal contact with the once crucified but now risen Saviour. The intellectual and the ignorant alike are subjects of the transforming influence, and to-day it is enshrined in the hearts of millions and is more universally revered than ever before.

All this is strikingly illustrated by the opening paragraph in "The Bridge Builders," the Popular Report of the British and Foreign Bible Society:—

When the notorious Japanese criminal, Tokichi Ishii, received the New Testament in his prison cell at Tokyo he placed it unopened upon a shelf, and at first gave no heed to the lady missionaries whom afterwards he learned to regard as "the parents of my new life." But one day, "just for the sake of putting in the time," he took the book down and read until some words of Christ smote him. "I was stabbed to the heart as if pierced by a five-inch nail," he

says. "By the power of that one word of Christ's, **Father, forgive them; for they know not what they do**, my unspeakably hardened heart was changed, and I repented of all my crimes."

It is not so much upon this wonderful story that we wish to dwell here as upon the words of the Japanese prison official who urged Miss Macdonald to publish it in English. "Much is said nowadays about the difficulties of mutual understanding between the East and the West. Ideals are different, customs are different, the background of life and history is different, and we face an impasse. . . . And while this is being said, we have had in this very prison an example to the contrary. A man, uneducated, steeped in crime, condemned to death for murder, waiting daily for the unescapable end to which his crimes have brought him, is touched by one of another nation, and a woman at that, with traditions and history and education as different from his as night is from day; but the universal message of the love of God flashes across the gulf of human differences, and the man's soul responds. I want your people also to know this story, because it illustrates from real life, and beyond the shadow of doubting, the fact that underneath all the superficial differences that separate us, we are one in the depths of suffering and sorrow and sin and in the heights of love and sympathy and God."

On December 2nd, 1802, when a few men belonging to various sections of the universal church met in Mr. Hardcastle's office in London, England, to plan and to pray over the means best adapted to bring a second Pentecost, and on March 7th, 1804, when, in answer to their earnest appeals, the British and Foreign Bible Society was born, there were only about 5,000,000 copies of the printed Bible thought to be in existence, and these were printed in some 60 different languages.

At the coronation of Napoleon the Pope graced the ceremony by his presence, and afterwards were shown to His Holiness' profound admiration copies of the Pater Noster in some 100 different languages.

The British and Foreign Bible Society has been privileged to reduce the Bible and publish it in 563 different languages. Other Bible Societies have reduced it to some 187 different languages—making a total number of languages in which the Bible is issued to be at least 750. Since its foundation the Society has issued over 340,000,000 volumes; and last year it circulated 8,679,384 volumes, each containing at least a complete book of the Bible. Is not this a wonderful record? Shall not our prayer be that the Word of God in the tongues of the peoples may thus continue to multiply "until the earth shall be filled with the knowledge of the Lord as the waters cover the sea"?

A dispensation of the Word of God has been committed unto us, the time is short, there is much to be done, the field is the world. On every hand the doors are opening for the reception of the truth. The Lord's command, as well as the example of Christian fathers and brethren in the parent and sister Bible Societies, should animate us, and the promised presence of the Saviour, "Lo, I am with you alway, even unto the end of the age," should cheer and stimulate us to greater zeal and effort in the dissemination of the Holy Scriptures.

For the accomplishment of this great work, let the year upon which we are entering be one of more earnest effort and believing prayer, accompanied by a more steadfast abiding in Christ; then we may expect that the Word of God, which is the Sword of the Spirit, will be still more

mighty in our hands, and the ingathering of the disciples will astonish our faith.

While this report is being prepared, the sad news has reached us that Miss Knox, of Havergal College, has passed away. A brief illness terminated fatally on the 24th of January.

Among her varied interests which she enthusiastically sustained, the Bible Society had a high place; and she communicated her devotion to successive generations of her pupils, creating in this way for us an ever-widening constituency of intelligent and ardent supporters. Her fine Christian influence has proved an invaluable asset in this young country; her decease a loss impossible to measure.

THE TRANSLATOR AT WORK.

Few people realize the stupendousness of the task of making for a pagan people a written language, when those people know not a word that the Missionary speaks, nor does he know a word they say. The story of such a task is a most fascinating and enlightening one. The following article by Rev. A. W. Banfield, who has accomplished this feat, will be read with the deepest possible interest. Mr. Banfield is at present the Bible Society's representative at Lagos, Nigeria.

"In 1901 I left Toronto with a party of pioneer missionaries, four in number, to establish a Mission Station in Northern Nigeria, West Africa. In due time we arrived at the mouth of that lordly river, the Niger, and proceeded to Lokoja, a distance of about 375 miles. Lokoja was then quite an important post, situated at the junction of the Niger and Benue rivers, and the seat of government.

"We remained four months in Lokoja, during which time we made expeditions into the surrounding country to find a suitable place to locate. At length it was decided that we should move up the Niger river another 150 miles, to a town called Patigi. This town had just recently been established by the British Government as a sort of "City of Refuge" for runaway slaves. It was a very fast-growing and promising Nupe town. The king of Patigi, himself a pure Nupe of the royal line, had recently been liberated from slavery in the Fulani-governed town of Bida, the capital city of Nupeland, and put in charge of Patigi. This man received us kindly and begged us to locate in his town. During all these years he has remained friendly to our work, and greatly assisted us in the erection of permanent buildings.

"Having located at Patigi, we began at once to establish ourselves. One of the party had charge of the building operations, one of the medical work, another the cooking and compound work, and I was set aside for language work.

"From the commencement I threw myself whole-heartedly into the study of the Nupe language, and for the first two years averaged nearly ten hours a day study. I had to begin at zero. By that I mean I learned Nupe from a man who did not understand a word of English. I could not ask him the Nupe word for a chair, axe, house, etc., as I could not speak a word of Nupe. I pointed to the different objects in the grass hut in which I lived, and he gave me the Nupe word for the same. I then had to write these words phonetically, so that I would be able to pronounce them clear enough for a timid native to understand me. The study was both difficult and fascinating. Then there were the different explosive sounds to be learned and made. One almost needs the thick lips and flat nose of the native to make these sounds perfectly. But far more

difficult than that of learning lists of words is the task of hearing and distinguishing the different tones used in a word. A word is said correctly only when said in its own peculiar tone. For instance: Egbà is a carpenter; ègbà is a leg; ègba is a governor; egbà is an axe; ègbà is a border on a garment; and so on. In writing these words we employ a system of diacritical and tone marks in order that the reader may be able to distinguish one from the other and give each its proper tone. To the native, egba and egbà are as different as rot and run are to us.

"As time went on our knowledge of the language increased and our vocabulary grew, until we had produced a grammar of 160 pages and a dictionary in two volumes containing over twelve thousand words.

"Soon we had a school full of keen, bright-eyed children, waiting to be taught the mystery of reading. You see, we had not only to learn the Nupe language, reduce it to writing, but the further task of teaching the Nupe people to read their own language written by us, they not having their language in written form.

"Later on the real work began, the work so dear to our hearts, and for which we had laboured so hard all these years, that of translating the Bible into Nupe. Well do I remember my first attempt; how I struggled with and prayed over the difficult religious words, words that had no equivalent in Nupe. Such words as soul, sin, faith, righteousness, feast, believe, repentance, etc., etc. Soon I learned how to make up and build up words to express the Christian doctrine, and at length the Gospel of St. John was completed. Then the joy of reading and explaining it to the Mission boys, who by this time were interested in the message of salvation. The joy of seeing light dawn in these dark hearts was our great reward.

"I shall never forget what happened one day when I was translating in the 20th chapter of the Revelation. When I came to the 4th verse, where it says that Satan shall be bound for a thousand years and cast into the abyss, my native helper asked me to repeat it. I did so. He asked me if what I read was really true. I said it was. He said, 'Will it really happen one of these days? Will Satan really be bound and cast into the abyss for a thousand years?' I told him that these were the words of the Bible, the words of God. Without another word the man sprang to his feet, rushed out the door, and raced up and down the yard like a mad man. Not knowing what was wrong with the fellow, I went out after him, caught him, and asked him what ailed him. His reply was, 'Master, Master, won't that be grand. Think of it, think of it, the devil bound for a thousand years and cast into the abyss.' And off he went again to give vent to his feelings of joy. And why should it not be so? We who have had the Bible all our lives have treated its great truths too coldly and indifferently. But with primitive man it is not so. These truths strike him very forcibly, and appeal to his simple faith. They are truths he has never heard or dreamed of before, yet he accepts them through faith, as we do. And so I ask you brethren, 'Shall we to men benighted the Lamp of Life deny?'

"In 1914 the whole of the New Testament was in print, and now nearly two-thirds of the Old Testament has been translated and is ready for the press; and thus the Word of God is speaking to the Nupe tribe in West Africa in their own mother tongue.

"I shall never forget my first visit to the Bible House in London when I brought my translation to have it printed. I told the Editorial Superintendent that I feared we would not be able to sell the books for

anything near the cost, and that my Mission was not in a position to make up the difference. The dear old man put his arm round me and drew me close up to him, while he said to me, 'Don't worry about that, brother. The same God that has put it into your heart to translate the Gospels into Nupe will put it into the heart of one of His children to pay for them.' The British and Foreign Bible Society has always been the servant of the servants of God."

COLPORTEURS AND BIBLEWOMEN

This has been one of the most encouraging years that we have ever had in Colportage work. In spite of many difficulties with which they have had to contend, they have sold 31,995 copies of the Scriptures, and these in 45 languages. Their value amounts to \$10,659.90.

To accomplish this task, our Colporteurs have visited the lumber and mining camps, the newer farming districts of Northern Ontario, the chief towns and cities of older Ontario, through Muskoka and rural districts, going from house to house encountering all sorts of weather, snowbound sometimes, with the thermometer ten, twenty, and thirty degrees below zero, journeying with mud up to the hubs of their wagons, meeting with sickness of all kinds, yet ministering to God's "shut-ins" with such industry that two have had to retire and to seek less strenuous work, and another "died in harness," "faithful unto death." So these faithful men and women have carried God's Book to the hundred thousand people, many of whom, if it had not been for them, would, in all probability, never have heard the message of hope and salvation. Their story is not one of thrilling romance, but of difficult, tiresome, plodding, humdrum work well done. We will let them tell the story in their own words:—

"One lady with a large family of young children told me that the Bible Society was a great blessing to the poor people. She said she did not know how her children could get Bibles if it were not for the Bible Society selling books so cheap. She had been waiting for some time for a Colporteur to come around."

"Two children, when they heard the Bible Society Colporteur was coming around, went picking berries for a farmer that they might earn enough money to buy them each a Bible, one paying \$1.80 and the other 70c for them."

"Another lad said he had expected a Bible for a prize from the Sunday School last year, but had received some other book instead. He said they had no Bibles at home, so I was able to place one of the 30c ones in his hands."

"The principal of Harriston School bought a Gospel for each pupil, taking over 200 in all, intending to have Scripture study each day."

"This month I met with a few foreigners, but in one instance I sold a Serbian Bible and Testament. The party was very glad to get a Bible for the first time written in her own native tongue, after living in this country for eleven years. My only desire is to spread the Word of the Son of God wherever I go, praying that through its distribution to many it may have become 'a lamp unto their feet and a light unto their path.'"

"Since my work at the Exhibition I have been to a number of other fairs, namely, Oakville, Ancaster, Burlington, Binbrook. There is one feature of fair work, that is the amount of purchases made by children.

You will see by this month's report how many portions and cheap Testaments have been sold. A real joy to me was to see some children who, after buying a Testament for themselves, came back time and time again with other boys they thought might get one too. This is one of the best means of meeting the people and presenting the work of the Society, as I also distribute much literature, and I also place Bibles in homes that I could not otherwise reach."

"I have had two experiences I will mention that may be of interest. While in Haliburton I sold a Bible to a deaf mute—in fact, both husband and wife could neither speak nor read. I was pleased to sell them the Word of God. They could at least hear His voice speaking through His Word. Then I sold a Bible to a lady in Campbellford who could not read until last year. She is 70 years old, and began to read the Bible, and has almost read it through, and the printed page of the Bible is the only printed page she can read. Is it possible that the Bible could be any than God's own Word? Such an experience answers the question."

"I went into a Chinese laundry one day to show the Chinese some of the Scriptures. It happened that one of the men was not a believer in Christianity, and so he would not buy a Scripture under any circumstances, but just as I was leaving, a Chinese boy came in, and I asked him if he wouldn't like one. He asked me if these were Jesus Books. I replied they were. He then stated that he didn't wish any, but he knew a Jesus man—another Chinaman—who would like to buy some, no doubt. He took me about five blocks to see this Chinaman. He was a fine fellow, too. He showed me his certificate as a member of the Toronto Chinese Mission. He also showed me his own Bible, and said that he wished to get ten Chinese Gospels to distribute among his own people."

"On September 19th I went down to Shannonville, a little village about 12 miles east of Belleville. As there is an Indian Reserve nearby, a number have moved into the village, so it was my privilege to sell a lot of Bibles and portions to them, and they also seemed eager to get them. This part cheered me very much, and I was glad to be able to supply them."

"The majority of the month was spent in work at Niagara Falls and a little in and around Hamilton, and I had probably one of the most busy months since I have been in the Colportage work. I had a canvass amongst the Sunday School teachers in Niagara Falls, hence you will notice a large amount of sales recorded for this month, which I am not quite sure, but I think is the largest month I have yet recorded for one single month. It was exceptionally hard work, but I felt also by this means numbers would be reached that could not possibly be reached by a house-to-house canvass. Children and grown-ups as well will receive, as a Christmas gift, the Word, whose entrance will bring light and blessing to those who receive and read. I was glad to note the numbers who still feel one of the best Christmas gifts is the Blessed Book which tells of the precious Saviour whose birth we celebrate, and we still see the Word is not forgotten."

A GOOD DAY

"Some days we do not sell many books, but we have the opportunity to talk to an anxious soul about the Saviour. I knocked at the door of a house, and was invited in by a man who was reclining on a couch, suffering from a broken leg. The offer of a Bible naturally opened up a conversation on religious things, and when I was leaving, after taking

lunch with them, he said, 'You have hit me to-day in what you have said.' He bought a Bible."

QUEBEC AUXILIARY

"'No, I am not interested,' said an Italian at one house. 'I am sorry for that,' I replied, 'for every man ought to be interested in that which has to do with his life beyond this life.' 'I don't want to be interested,' he said. 'Why will you fellows try to make us interested in these things when we don't want to be?'"

"'No, we haven't a Bible,' said one woman. 'We used to attend church regularly, but the children came, and husband's health failed, and we got out of going to church, and we have had nothing but trouble ever since. Guess we are having hard times on that account.' She bought a Bible."

Our Auxiliary for many years has supported the Colportage in the Province of Quebec. An annual grant for this purpose is made to the Canadian Bible Society of \$3,000. It is remitted to the Auxiliary in Quebec.

The reports of the work done there during the year, more especially in the second half of the year, have revealed the extent of opportunity existing, and the great value of the labors of the Colporteur.

Thus, the Rev. N. McLaren, in a journey along the North Shore of the St. Lawrence eastward towards Labrador, mentions several incidents of deep significance.

He dropped off at a fishing village. The stormy weather had kept the fishermen ashore. Mr. McLaren, by adroit address, intrigued them. He thrilled them by the simple statement that the very first disciples of our Lord were fishermen like themselves. They had never heard that before; and they became eager to hear all that the visitor had to tell them. It was a great opportunity, well taken. They made him promise to visit them again.

One other incident should be mentioned. At another little seaport the captain of the steamer stayed long enough to allow our agent to visit the Hudson's Bay Depot. He found there two young Scotch Presbyterians, recently out from Aberdeen. Mr. McLaren is a minister of the Presbyterian Church of Canada. The delight of these young exiles at being visited by a minister of their own Church order can be easily imagined. The interview, indeed, gave probably as much delight to the Colporteur himself as to the young Scotchmen, he was so attracted by their youth and character.

Struck by the significance of this meeting in the wilds, on reading Mr. McLaren's report the General Secretary of the C.B.S. wrote a letter to one of the Aberdeen papers in the hope it might catch the eye of relatives of the youths. It fulfilled its purpose, and a few weeks later Dr. Cooper had a letter from the father of one of the boys, expressing the joy that they in Aberdeen had on hearing of their boys being looked after in this Christian way, and the hope that the Society might prosper greatly in its work. A ministry so human and so Christian cannot be valued too highly; can it?

YOUR OWN COLPORTEUR

There is a growing number of Sunday Schools and families and individuals who are supporting their own Colporteur in foreign lands—casting their bread upon the waters, which will surely return after many days.

The following are extracts from letters received from China, which give a bird's-eye view of them and their work, forwarded by Rev. D. G. H. Bonfield, Shanghai, China.

"Colporteur supported by St. Peter's Sunday School, Toronto.

"The Colporteur supported by the above Sunday School, Mr. Lu, sold 2,860 books of Scripture during the year.

"His missionary superintendent writes as follows: 'During the past year Colp. Lu has continued steadily with his work of selling Scripture portions. Hanchow is quite a busy port, and many boats pass up and down the river. When the river has sufficient depth, the steam launches connect with Changsha, and these boats are largely patronized by people who have business in these places. Such people are especially glad to get something to read, and so the Colporteur usually finds ready sales on these launches. He also does house to house work in the city, and as opportunity occurs he explains and illustrates the Gospel contained in the books. Sometimes he uses a small tract with coloured illustration, say, of the Prodigal Son, and after gaining their interest in the story, he then has a good opportunity of selling the Gospel portion which contains the story. At other places he goes outside the city to the surrounding countryside in the immediate neighborhood. In such places he is often the only preacher the people hear, and it is comparatively easy for him to gather a considerable audience, especially at an inn or wayside stopping place. I have been out with him on quite a number of occasions, and have been deeply interested in seeing how easy it is to get a hearing. As a rule the audiences are quite quiet and orderly. Such talks and visits do not always result in the increased attendance at our church or meetings, but the seed is sown, the bread is cast upon the waters, and we know that the outcome is in another's hands. The portions are carried away by this or that one, and the printed page will act as the messenger. It is God's Word, and will not return unto Him void.

"The report sent you last year gave the name of your Colporteur as 'So Hung,' working in the Taiping district of Kwangtung. I am sorry to say that we do not know what has become of this Colporteur. Last spring he went out on a journey and never returned. Our Sub-Agent at Canton reports as follows:—

"Colporteur So Hung has disappeared, and every effort to locate or find him has failed. It seems that he must have died very suddenly while on his tour, or possibly was drafted by the soldiery for coolie purposes, and then never returned, or perhaps killed by robbers, or anything else one may care to think of.

"I may mention that the Province of Kwangtung is in a most unhappy condition. It is infested with brigands, and even in the streets of Canton men have been impressed by soldiers to carry luggage, and have had difficulty in regaining their freedom. Such is the political situation in China to-day. It is sad that such a great people is so badly governed.

"In the place of Mr. So, we have employed on your behalf Mr. Leung Sik-fan, working under the supervision of the Rev. G. W. Marshall, who reports as follows:—

"Mr. Leung is a man of pleasing personality and a very devoted Christian worker. He has had some training in a Bible School, and is a good student of the Bible, and a man of real faith and prayer. His field is a wide one, about sixty miles square, including four districts or

counties, and he has visited all parts of it this past year. We consider him a very valuable worker, as he not only sells the Scriptures, but he preached the Gospel, making every sale an opening for giving the Gospel message. He is especially good in personal work, and many of those received into the church in the East River field have been led to Christ by him. He has sold 8,130 books of Scripture.

"May I give an instance of the living power of God's Word? A preacher went out in the country around Shaoshing to preach in the villages. In one village he found a group of men and women who gathered evening after evening to study a copy of the Gospels and some tracts. This they had been doing for some time, and they had also prayed to God, although they were not sure who God was or where He was. How had they got this literature? One of the women had come to Shanghai on a visit to some friends, and while here she was taken ill and was brought to the London Mission Hospital for treatment. She attended some of the out-patients' meetings and bought some Gospels and tracts. She returned to Shaoshing, taking the books with the 'Good News' back with her, and told the story of this wonderful Gospel in such a way that the men wanted to read the books. By-and-by neighbors came in to hear, and so when the man of God arrived from Shaoshing he found the nucleus of Christ's Church ready to be gathered in. So we take heart, and with renewed vigour sow the Good Seed, ready also to reap in God's harvest as He grants it unto us."

"First let me say that it seemed best for several reasons to make a change in your colporteur, and to assign to you a man working in an entirely new field in South China. This change took place at the beginning of the past year.

"The Colporteur now supported by you is named Tu Khi-lun, and he works in the south-western part of the province, almost opposite the Island of Hainan, which is readily seen on the map of China. We have long wished to help evangelize this part of the province, and I am glad to say that a vigorous missionary belonging to the American Presbyterian Mission has now taken charge of this particular field. The district is populated by a number of early dwellers in the province; that is, a people who dwelt there before the Chinese came down from the north and dispossessed them. Their language is different, but whilst nearly all the people speak Chinese, especially for commercial purposes, they use their own language in their homes and for domestic purposes. Through long years of oppression they are suspicious of outsiders, and it takes time to get a point of contact, but once they get confidence in the missionary, and understand what his presence amongst them means, they become interested in the Gospels. It is this stage which the missionary who has taken up this work has now reached. His name is the Rev. W. V. Stinson, and he writes us as follows:—

"Mr. Tu, who is employed in the Sivun region of Haibak, is finding an open field, and a most unusual event took place in one of the villages there. A scholar came in contact with the Gospel and believed. He told his relative, who had a wife who was devil possessed. After this relative had attended church for about a month, praying for his wife all the time, she suddenly became normal, and he told his story to his fellow-villagers, and they also believed. Mr. Tu heard of it, and went in and sold Bible portions to them, and now the whole village is worshipping God. I went out there to see if the thing were really true, and found that unless the whole village had been misled, it is true. This I know, that about

thirty of them came up for baptism, and there are about sixty who attend services, led by one of their own number. We stayed there a day or two, but have sent two Biblewomen and the Colporteur to help follow up the work there."

"While in Haibak, I, myself, with one or two helpers, sold about one thousand portions in a few market days. The whole field seems open to the Gospel. At our communion service we had a scholar who ranks the very highest in that region come up and receive baptism. He has had a real spiritual experience, and we hope he will be a power for the Gospel in that region."

"I am glad to say that Mr. Scoville has been able to secure a man who is better suited for bookselling than Mr. Chang Chaoming, and the former has been working on your behalf during the past year. Mr. Scoville writes as follows:—

"Colporteur Chang Hai-uen has sold a good number of portions for the time he has been at work; I feel that the Lord has been with him to bless. I might say that the fall months are the best for selling, and there are a number of gatherings of the Chinese in different places.

"During recent meetings held one woman gave testimony to the fact that she believed on the Lord as a result of having heard the Colporteur preach, and the portion she bought from him was the first she had ever seen. She is now one of our brightest Christians. Mr. Chang has travelled about 200 miles, and visited about fifteen different places, selling books and preaching the Gospel. He reports seven or eight people who have expressed a desire to believe and serve the Lord. We feel that the Lord has greatly used him, and have hopes that in the days to follow the Lord will even to a greater extent use him and the Bible Society to the salvation of many precious souls. Mr. Chang's sales have averaged about 200 books per month."

REPORT OF THE EXHIBITION

"I beg to report that the Exhibition was the most successful from every standpoint that has yet been held. In 1922, which was our best year up to that date, we sold 2,326 books. This year we sold 447 Bibles, 916 Testaments, 2,584 Portions, and 80 copies of "Mary Jones," making a total of 3,947 books. In 1922 we sold 35 copies of Foreign Scriptures in 23 different languages, and this year we sold 158 copies of Foreign Scriptures in about 30 different languages."

"I beg leave to report that I was assisted by Mr. C. G. Stevens, Colporteurs R. A. Cathcart, H. S. Sanders, and H. W. Mitchell, also occasionally by Mr. James Mitchell and Miss Corfe and Miss Keam.

"An item of interest was that a lady gave \$5.00 to be spent in Testaments and Portions for the Mexicans and Cubans who were at the Exhibition.

"Some Japanese and Chinese who came to the stand to receive some copies of the Gospels in the Diglot versions expressed great appreciation of the work which the Society had done amongst their people in Japan and China.

"One little boy spoke of a New Testament he had bought last year, and he said through the reading of it his father's life had been changed. He bought a Bible to take home to the family this year.

"Many people from the United States bought a large number of single Gospels to be used for distribution.

"Many were interested in the distribution of Scriptures among the blind soldiers, and \$20.48 was given in the collection box for this work."

AGENCY WORK

During the year practically all branches of the Auxiliary have been visited by your staff and those who have assisted them, or else arrangements made for the branches themselves to secure speakers and carry on their own propaganda and inspirational work. The increasing number of branches willing to assume this responsibility is a great encouragement, and considerably relieves the pressure on your staff.

During the summer months three Student Agents were engaged in visiting the smaller branches, and at different times throughout the year were able to avail ourselves of the services, as Provisional Agents, of Rev. F. H. Rhodes, Rev. C. A. Moulton, Mr. H. J. Bell, and Mr. L. T. Hwang.

Our thanks are especially due to the following, who have voluntarily given valuable services in visiting branches in their neighborhood: Rev. R. W. James, Lions' Head; Rev. W. H. Foley, Colborne; Rev. John Davies, Clarksburg; Rev. H. L. Nicholson, Chatsworth, and Dr. E. J. Lake, Kingston, and Mr. G. M. Franck, agent of the British and Foreign Bible Society at Chengtu, China. The Rev. A. W. Banfield, Secretary of the British and Foreign Bible Society at Lagos, West Africa, on furlough in Toronto, has given valuable assistance to us both in the city and outside.

We are, as usual, indebted to members of the Board and others who have assisted with the visiting, especially in connection with the Field Days in the larger cities.

During the year six new branches were formed, and give promise of becoming active centres. Considerable attention has been given to the revival of dead or dormant branches, and your staff has been able to accomplish something in this regard.

One phase of the work that fills us with hope of better days is the attempt commenced late in the year to secure a better response from the City of Toronto. For a long time we have felt that the returns from such a centre of missionary and philanthropic activities were altogether too small. All the work is being co-ordinated under an organizer, and greater efforts are being made to create an atmosphere that will help to more generous gifts.

A system of sustaining membership covering a period of five years is being gradually introduced. Drawing rooms are being held, one at the home of Mr. and Mrs. R. J. Fleming, one at Government House. The Lieut.-Governor and Mrs. Cockshutt much interested themselves in the Society, and carrying on the fine Bible Society traditions of their family, entertained a company of three hundred guests. An address by the Rev. A. W. Banfield deeply stirred the audience. Efforts are being made to reach the various Boards of the different churches. A minimum of one Sunday a month for the city by each of the secretaries has been fixed upon.

Letters are being sent out to prospective givers, and individual interviews are becoming the order of the day. We look forward hopefully.

ISSUES IN 1923

During the year the Upper Canada Bible Society placed 24,057 Bibles, 26,128 Testaments, 70,972 Portions; total, 121,157. Included in the above were Scriptures for the Blind—Braille 77, Moon 17; total 94, and foreign Scriptures as follows:—

FOREIGN SCRIPTURES STATISTICS

Armenian 23, Bulgarian 52, Cantonese 481, Danish 10, Dutch 8, Esperanto 1, Finnish 203, Flemish 33, French 1,185, Gaelic 9, German 731, Greek 144, Hebrew 408, Hindu 1, Hungarian 11, Icelandic 1, Italian 333,

Irish 1, Iroquois 6, Japanese 8, Judaeo-German 204, Korean 1, Latin 19, Lettish 1, Lithuanian 13, Maltese 9, Mandarin 3, Norwegian 95, Ojibwa 2, Persian 1, Polish 351, Portuguese 5, Roumanian 70, Russian 213, Ruthenian 514, Sanskrit 1, Serbian 24, Slavonic 1, Slovak 1, Spanish 206, Swedish 355, Syriac 3, Urdu 2, Welsh 1, Wenli 89. Languages 45; copies 5,833.

FREE GRANTS

Mrs. Brenton, Hospital Work; Mrs. Mitchell, Feronia; Hospital Visitors, per Rev. Chown; Rev. W. Bilton, Gravenhurst; Rev. J. A. Grant, Toronto; Salvation Army, St. Catharines; W. A. Ratcliffe, Brantford; St. Monica's Church, Toronto; Park Baptist Mission, New Toronto; Presbyterian Hospital Visitors, per Miss Murray; Sioux Lookout Hospital; W. E. Jones, St. Clair Indian Reserve; Hospital Visitors, per Mr. O'Brien; Rev. A. H. Powell, Hamilton; Fairbank Methodist S.S., per Rev. A. J. Eagle; Miss E. M. Lyman, Kingston; Mr. G. H. Webster, Montreal; Mr. J. Beamish, Islington; Queen St. Methodist S.S., Toronto; Orphans' Home, Kingston; Railway Y.M.C.A., Sioux Lookout; House of Seekers After Truth, per H. Bregman; Mikita Krasnolubov, Fort William; Shantymen's Christian Association; Toronto Bible College; Hospital Visitors, per Rev. Pickett; Toronto Jewish Mission; Rev. H. W. Foley, Colborne; Neighborhood House, Hamilton; Presbyterian Redemptive Home; Toronto W.C.T.U.; Dilly's Baptist Mission, Harley; Sisters of St. John the Divine; Scandinavian Baptist S.S., Kipling.

COMPARATIVE STATEMENT

	1922	1923
Cash Sales	\$ 7,933.12	\$ 5,737.09
Cash on Open Accounts	11,405.52	11,894.83
Branch Depositories	636.81	505.60
Colportage Sales	\$10,258.19	
less Dec., 1921	1,034.71	
	<hr/> 9,223.48	10,659.90
Ketchum Trust S.S.	2,850.00	2,850.00
Free and Designated Contributions	74,023.56	71,531.35
Free and Designated Bequests	10,555.70	6,241.33
Rent, Interest, and Dividends	9,506.90	9,950.70
	<hr/>	<hr/>
	\$126,135.09	\$119,370.80

BEQUESTS

Free—

Estate of Miss Marion McKay	\$1,000.00
“ “ Wm. Giles	10.00
“ “ R. A. Reeve	320.00
“ “ F. Richardson	116.67
“ “ Jno. Ralph	1,125.41
“ “ R. J. Brownlee	100.00
“ “ Geo. Stott	150.00
	<hr/>
	\$2,822.08

Designated—

Estate of Joseph Hagen	\$ 619.25
“ “ I. A. Robertson	1,000.00
“ “ M. G. Boulbee	100.00
“ “ Wm. Murdoch	500.00
“ “ Hannah Townsend	1,000.00
“ “ Jas. Edwards	100.00
“ “ H. Hume	100.00
	<hr/>
	3,419.25

\$6,241.33

SUMMARY OF COLPORTAGE WORK, 1923

Name	Days	Visits	Bibles Sold	Tests Sold	Ports Sold	Total Issues	Given Away T. B.	P. Reduc.	Without Scrip.	Cash Sales
Brown, G. A.	116	2,011	428	690	1,342	2,462	2	.90	10	\$ 780.99
Cathcart, R. A.	209	3,186	834	765	3,977	5,576			23	1,598.77
Cassidy, A.			79	187	1,092	1,358				172.01
Clark, Miss Ruth.	68	482	168	230	269	707			23	295.73
Dolby, C. K.	116	3,071	390	459	880	1,729		40	1	592.19
Gimby, Miss M. C.	99	3,193	48	84	90	226	4	.22		98.64
Hill, R. A.		662	149	2,323	627	3,099				630.84
Lees, J. Y.		27	1	7		8				4.55
MacIntosh, J.	55½	3,784	253	251	1,350	1,861		7	111	442.57
Mitchell, H. W.	180	6,740	902	945	2,654	4,501			4	1,688.58
Paisley, J. G.	15	2,980	70	57	213	340			1	282.45
Sanders, H. S.	236	6,092	1,616	3,027	3,072	7,715			41	2,181.68
Semple, R. S.		776	51	38	181	270			12	72.24
Schierholtz, Miss L.		1,401	85	66	121	272				203.65
White, Miss Gladys.	170½	4,531	282	275	951	1,518	2	8	91	606.73
Wilkins, Miss M.		62	247	44	14	305				215.22
Zeidman, M.				8	40	48				5.45
Scriptures supplied at Colportage or Mis- sionary Rate, as fol- lows:—										
Davis, J. C.										242.50
Fraser, Miss M. Q.										126.85
James, Rev. R. W.										12.65
Langford, Rev. D.										51.10
Little & McKay, Messrs.										69.86
Pinkerton, E. A.										42.00
Sundry.										242.65
	1,265	38,998	5,603	9,456	16,873	31,995	2	55	317	\$10,659.90

ABSTRACT OF THE TREASURER'S REPORT

For the Year Ending, December 31st, 1923

CURRENT ACCOUNT

RECEIPTS.

To Cash and Bank Balances, January 1st, 1923.	\$19,032.94
Cash Sales	\$5,737.09
Customers' Accounts	10,680.04
Ketchum Trust Account	1,214.79
Colporteurs' Accounts	11,894.83
Branch Depositories Accounts	10,639.90
	505.60
Free Contributions—Toronto	10,169.94
Free Contributions—Outside Toronto	54,548.80
Free Bequests	2,822.08
Rent Allowance	480.00
Bank Interest	91.70
Bad Debts recovered—	
Colporteurs' Accounts	5.66
Branch Depositories' Accounts	4.95
Receipts on Account Scripture Grants	
Net Interest on Investments for 1922,	10.61
transferred from Trust Account.	9.55
	1,472.53

\$117,435.57

By Scriptures—B.F.B.S. & C.B.S.	\$20,559.22
Other Sources	1,332.19
Property—Balance	\$21,891.41
Installation of	
Oil Burner	309.70
Repairs, etc.	460.42
Free Grant—B. & F.B.S.	770.12
Agency—Salaries, Secretaries and	43,000.00
Stenographers	
Secretaries' Travelling	7,310.00
General Expense	484.08
Special Expense	2,332.89
"Bible in the World" sub-	596.22
scriptions	
Colporteurs—Sal., Com. and Expense	1,189.30
Branch Depositories—	11,912.49
Commission and Expense	8,194.38
Depository—Salaries	41.07
Freight and Duty	6,760.00
Paper and Twine	125.66
Printing, Stationery and	151.41
Postage	628.20
Light, Heat and Water	745.24
Insurance and Taxes	1,241.65
Telephones	171.85
Bank Exchange	47.01
General Expense	1,158.77
Annual Reports	11,029.79
Grant—Mrs. E. Whitmore	852.25
Suspense Account—Dishonoured	96.00
cheque re contributions	60.00
Transfer to Designated Contributions	30.50
o/a Grant from Prot. W. Evan. Conf.	19,557.56
Balance at Bank, December 31st, 1923	\$117,435.57

TRUST ACCOUNT

RECEIPTS

To Balance at Bank, January 1st, 1923	\$ 7,436.66
Designated Contributions—	
Toronto.....	\$ 2,406.23
Outside Toronto.....	4,406.38
Designated Bequests—	
Toronto.....	1,100.00
Outside Toronto.....	2,319.25
Rent, 102 and 104 Yonge Street.....	10,231.86
Rent, 106 Yonge Street.....	6,000.00
Cash on Matured Bonds.....	2,850.00
Principal Payments on Mortgages.....	13,200.00
Interest on Investments.....	160.00
Bank Interest.....	3,058.73
	253.60
	<u>3,312.33</u>

\$43,190.85

DISBURSEMENTS

By Canadian Bible Society—	
Designated Contributions.....	\$6,812.61
Designated Bequests.....	3,419.25
	<u>\$10,231.86</u>
Ketchum Trust Sunday School—	
Upper Canada Bible Society.....	1,214.79
Upper Canada Tract Society.....	1,830.01
Cartage Expenses.....	12.60
	<u>3,057.40</u>
Ketchum Yorkville Public School...	12.87
Purchase of Mortgages.....	12,400.00
Premium on Insurance Policy—Geo. Washington.....	27.40
Payments on Account of Conditional Trusts—	
Rev. Geo. Washington—Principal.	160.00
Interest..	278.60
F. P. Clare—Interest.....	487.50
Support of Colporteur	140.00
Mrs. E. Kitchen—Interest.....	65.00
	<u>1,131.10</u>
Grant to Quebec Auxiliary.....	4,000.00
Net Interest on Investments 1922,	
transferred to Current Account..	1,472.53
Balance at Bank, December 31st, 1923	10,857.69
	<u>\$43,190.85</u>

NEFF ROBERTSON & CO.,

Chartered Accountants.

Feb. 8, 1924.

INCOME AND ISSUES of the

UPPER CANADA BIBLE SOCIETY FROM ITS COMMENCEMENT.

The One Hundred and Second year of the Society's operations under the successive titles of "The Bible Society of Upper Canada," "York Bible Society," "City of Toronto Bible Society," and "Upper Canada Bible Society."

From November, 1818, to December, 1828, we have no definite record of returns.

December, 1828, to April, 1840, Issues 18,437, Income \$14,260.96.

UPPER CANADA BIBLE SOCIETY.

Year Ending	Issues Vols.	Income \$ c.	Year Ending	Issues Vols.	Income \$ c.
April 30, 1841..	8,721	3,672.81	Mar. 31, 1883..	29,765	31,546.48
" 1842..	12,127	5,657.03	" 1884..	31,271	30,632.70
Mar. 31, 1843..	11,371	5,273.37	" 1885..	35,725	30,009.45
" 1844..	11,335	5,340.45	" 1886..	41,591	28,012.52
" 1845..	13,066	5,538.93	" 1887..	41,648	30,886.21
" 1846..	11,606	6,075.91	" 1888..	40,961	32,536.40
" 1847..	13,104	5,840.05	" 1889..	42,613	32,618.56
" 1848..	12,323	4,870.78	" 1890..	43,703	33,444.41
" 1849..	13,809	4,875.82	" 1891..	38,435	40,054.52
" 1850..	13,596	4,808.56	" 1892..	39,972	38,879.50
" 1851..	16,393	5,596.01	" 1893..	34,683	41,048.87
" 1852..	13,063	4,717.88	" 1894..	31,661	36,751.52
" 1853..	18,069	7,947.40	" 1895..	32,977	35,709.86
" 1854..	21,574	13,286.07	" 1896..	29,767	32,074.82
" 1855..	28,833	14,275.20	" 1897..	28,010	32,572.77
" 1856..	32,383	18,710.12	" 1898..	29,350	31,223.26
" 1857..	32,509	21,790.10	" 1899..	27,185	29,417.31
" 1858..	24,741	19,040.86	" 1900..	31,278	41,066.12
" 1859..	19,371	16,211.54	" 1901..	27,559	30,948.78
" 1860..	27,037	19,256.56	" 1902..	30,922	31,163.97
" 1861..	29,485	19,776.33	Dec. 31, 1902..	21,640	28,061.13
" 1862..	27,267	20,372.86	" 1903..	36,979	34,996.34
" 1863..	27,837	18,067.94	" 1904..	27,780	43,170.67
" 1864..	26,593	19,766.08	" 1905..	31,349	44,358.61
" 1865..	35,231	17,554.21	" 1906..	35,821	44,134.50
" 1866..	49,591	23,290.50	" 1907..	33,332	45,136.92
" 1867..	46,899	22,644.54	" 1908..	44,346	50,897.25
" 1868..	42,761	25,947.42	" 1909..	41,320	50,932.11
" 1869..	38,093	25,746.87	" 1910..	47,904	52,789.62
" 1870..	36,785	25,105.35	" 1911..	67,096	61,721.14
" 1871..	40,056	29,533.96	" 1912..	68,278	70,577.41
" 1872..	42,794	33,119.35	" 1913..	102,328	68,534.76
" 1873..	40,823	30,646.93	" 1914..	113,873	67,553.12
" 1874..	42,240	33,069.55	" 1915..	115,963	73,914.85
" 1875..	35,710	30,084.95	" 1916..	110,375	74,621.39
" 1876..	37,571	29,510.97	" 1917..	111,013	85,453.07
" 1877..	38,174	32,043.61	" 1918..	113,371	92,226.02
" 1878..	38,769	31,335.77	" 1919..	94,107	105,830.81
" 1879..	33,553	28,613.97	" 1920..	103,368	118,837.08
" 1880..	31,184	28,085.83	" 1921..	109,247	133,225.43
" 1881..	32,334	29,173.06	" 1922..	103,138	129,335.87
" 1882..	31,187	28,852.64	" 1923..	121,157	119,390.96
			Total vols. ..	3,502,829	3,041,425.23

REPORT OF ANNIVERSARY MEETING OF THE UPPER CANADA BIBLE SOCIETY

The Anniversary Meeting of the eighty-fourth year of the Society was held in Convocation Hall, Toronto University, on Thursday evening, February 28th, 1924, Sir John Willison in the chair. The meeting was opened with the singing of "The heavens declare Thy glory, Lord." Rev. Dr. Gilmour read Psalm 119, and Rev. Dr. W. L. Armstrong led in prayer.

The Chairman: Ladies and gentlemen, what I have to say will be said in a few sentences. A chairman is a necessary encumbrance at all public meetings. One learns that a short speech contributes greatly to the popularity of a chairman. I was asked, for reasons which I do not fully understand, to preside over this meeting to-night, and I answered promptly and readily in the affirmative, for two reasons—one, because I was interested in and approved of the object of the meeting; secondly, because of the speakers who were to address us. When I was a boy in one of the new townships lying alongside of Lake Huron, there were some events in the little brown church on the corner of John Fowler's farm to which we always looked forward with interest. One was the annual missionary meeting; another was the annual meeting in behalf of the Bible Society; and the third, I now confess, was the annual tea meeting. I often think of a sentence which has lived in my memory for more than fifty years—a sentence I heard spoken at the Bible Society meeting in my native county. At the time there was a cloud, perhaps not so much bigger than a man's hand, obscuring the relations between Great Britain and the United States, and I remember that the venerable old circuit rider who preached on that occasion used these words—that over a war between Old England and New England, all hell would clap its hands for joy. I have never forgotten that sentence, and I thought of it very often during these recent tragic and serious events through which all the world has passed. I wonder if we have learned as we might, and as we should, the services rendered to Canada and to America by the pioneer preachers and by the agents of the Bible Society, and the representatives of all those organizations, who carried Christianity through the wilderness in the early days of this country? And I wonder if we reflect on just what was going on three-quarters of a century ago, in the pioneer days of Canada. Those things are going on to-day in the far outposts of the earth. They have been going on all these years, and the best that is in the world, and most of the things that are best worth living for, we have to-day because of the services of those people in this country two or three generations ago, just as other people are procuring that intelligence to-day in the far places of the earth, by the services and sacrifices by which we profited in our earlier generations. I often think of the agents of the Bible Society when I remember a verse of an Australian poet, as used about the traders and adventurers:

No land hath been so bleak and bare,
No spot so utterly unknown,
But they have lit their camp-fire there
And set their feet thereon.

That is just as true of those who during the generations have repre-

sented the British and Foreign Bible Society as it is of those who have carried British trade and British freedom to the ends of the earth. I was supplied with a few figures, and I shall give you very few, as to just what this organization means. The Canadian Bible Society has auxiliaries in every province in Canada, with branches in almost every city and town; 56 Bible men and women are employed; 110 translations are required to cover the languages spoken in Canada; out of 700 translations of the Bible, 563, or 80 per cent., stand to the credit of the British and Foreign Bible Society. The Bible Society touches us in Canada from day to day at a very vital point. Each immigrant landing at a Canadian port is presented with a Bible with his own and the English language in parallel columns, and in many cases the Bible is used as a text-book by those from other countries who desire or require to learn the English language. I think, ladies and gentlemen, you will agree with me that one of the great problems we have to consider in Canada is how to assimilate, to make a part of our civilization, those who come to us from other countries, speaking other tongues. Truly, they cannot enter into the portals of the English language through a better school than an English version of the Bible. We have, whether we recognize it or not, a new world at our very door. I do not believe we will ever go back to the conditions that obtained before the War. We have practically to create a new civilization in many countries that the War has touched, and we have to restore and re-establish social relations that were vitally affected by the War. I think that we perhaps do not recognize, as yet, that we have to recover the old faith in ourselves that we had before the War. I do not believe this world ever was a better world to live in than it was when the War came; and why it came, God only knows; but I am not sure that we feel as certain that it is as good a world to live in since the War as before. I am confident that no civilization can endure, or yield the best results for men and women, unless it is founded on the essential truths of the Bible and the teachings of the New Testament; therefore, of all the soldiers of civilization who are going about the world none are entitled to more recognition, or are doing better service, than the agents of this organization, who are doing their work on the face of the earth. If I were speaking from another standpoint, I would add a word as to the value of the Bible from a purely literary standpoint. It is an amazing thing that of nearly all the best things that are found in the world's literature, written by its greatest writers, a tremendous proportion of them have an amazingly close affinity to something that was said in the Bible; and three-quarters of all the originality of the modern writers is not originality at all, but is taken from the Bible or found somewhere in the Bible. If I were a teacher in a school or university and wanted to give to my pupils the priceless thing called the gift of writing, I would urge them, beyond all other considerations, to make their first study, and their incessant study, from the purely literary standpoint of the English version of the Bible. If I thought it wise to do so, I would say something about the old version as compared with the revised version; but that is a controversy into which I think I had better not enter. Now, ladies and gentlemen, I have said all, and perhaps more than I ought to say as chairman of this meeting, but I thought perhaps I ought to endeavor to give some explanation or to show some justification for the fact that I appear as chairman of this meeting to-night. (Applause.)

Miss Pickering sang "Nearer, My God, to Thee."

DR. CODY'S ADDRESS.

Rev. H. J. Cody, D.D., LL.D., was received with great applause, and said: Sir John, ladies and gentlemen, the conditions of the world to-day are singularly like the conditions of the world in the period in which the British and Foreign Bible Society, the parent of this organization, was established. The times were troublous. On the 7th day of March, 1804, "at a numerous and respectable meeting"—I am quoting a contemporary account—"of persons of various denominations," held in London Tavern, the British and Foreign Bible Society was organized. The chairman of the meeting was the famous leader in the crusade for the freedom of the slaves—Granville Sharp. The political sky was covered by storm-clouds. On the day on which the Society was established 3 per cent. Consols stood at 56¼. On the same evening Mr. Fox and Mr. Canning took part in a heated debate in the House of Commons on the insurrection in Ireland. As the year opened Napoleon was Emperor of the French, and he had assembled his army of invasion at Boulogne, just across from England. The country seemed on the brink of ruin. Trade was half paralyzed. In the climax of this distress, perplexity and peril, the fathers of the Bible Society had faith to launch the new venture. This venture was the undertaking to publish among all the nations of the world the Gospel of Peace.

We are living to-day in times of equally great perplexity. We are facing towards the light, and yet there are still storm-clouds on the sky. As one looks over the face of Nature, one is struck by the fact that Nature has established great natural boundaries or barriers between nation and nation. There are rivers and gulfs and oceans; there are deep valleys and mountain ranges. These natural chasms are dividing factors in the physical world. These chasms have to be bridged. It was thought in ancient days to be a matter of impiety to build a bridge over a river; you walked above the head of the river god, and defrauded him of his food in the shape of sacrifices of drowned men. There are no bridges mentioned in the Bible. There were no bridges in Greece until the advent of Rome. When bridges began to be built over rivers, the deities had to be propitiated by sacrifice. Originally those sacrifices were human sacrifices; later on they were the sacrifices of animal victims. The people could build bridges over rivers by the offices of a sacred chief bridge-builder or presiding priest, who offered sacrifice. He was also the architect of the bridge. In Rome there was a guild of bridge-makers, who finally came to occupy a very high and sacred position. In due time their chief, the Pontifex Maximus—the chief pontiff—was the Emperor himself. He adopted this title of Chief Bridge-Builder. The old Roman Empire went down, and was succeeded by the Papacy. The title passed to the Bishops of Rome, and since the eleventh century has been exclusively borne by the Pope. Pontifex Maximus is one of his titles to-day. The bridge marks the advance of civilization.

The "bridging" or crossing of great seas is another stage in the advance of civilization. Under the Atlantic Ocean there are traces of a physical bridge that once almost linked together the continents of Europe and America. Then this great sea was bridged or crossed by sailing ships—little cockle-shell ships—then in time by ships propelled by steam. The bridging was increased by the laying of submarine cables. In our own generation we have lived to see this broad ocean

over-leaped by flying machines, and the wireless almost annihilate distance. All these efforts to bridge over separating chasms are rightly deemed to mark advances in civilization.

These material things are apparent. In the world of humanity to-day there are also serious chasms. It has well been said that the outstanding feature of the situation since the War is this—that "economic world solidarity has arrived, but spiritual world-unity is not yet in sight. The nations are tied together by economic interdependence which they cannot escape, but they are kept apart by the absence of mutual sympathy."

In Europe nationalism has almost run mad, and national boundaries have been accentuated. Bridges have been turned into chasms. However, steadily it is being realized that nations cannot live to themselves; and so, in spite of all the recrudescence of the nationalist spirit, it is felt that nations must trade together and have some kind of diplomatic intercourse. We see a series of ententes formed among the nations of Europe; still nationalism remains in many quarters as a chasm rather than a bridge.

Outside of Europe the old divisive factors or chasms of race and color and creed remain. Race does not yet trust race. People of various colors do not work together, and cannot as yet safely blend together. I was reading not long ago a remark made by the famous evangelist, Gypsy Smith. In the course of an address before a large multitude in the Southern States, he was interrupted by a question—"What color shall we be when we get to Heaven?" He admitted he had never thought of that. He was non-plussed by the question, as he remembered that the human race is not to any great extent white in color. He therefore very wisely replied, "Ah, well, we shall be like Christ, for we shall see Him as He is." It is necessary, however, to recognize that color is one of the great chasms or divisive factors in world life.

Creed is another divisive factor. There are various religions in the world. The supreme, the absolute religion, we believe, is that which reached its fruition and climax in God's revelation of Himself to men in Jesus Christ our Lord; but there are other forms of religious belief and practice in the world. In all these, men are searching after God, feeling if haply they may find Him. In fundamental contradistinction to these, our Christian faith represents God seeking for men; God coming after us, rather than we searching, perhaps blindly, after Him. Creed has often acted as a divisive factor, as a chasm, in the world.

In Christendom itself to-day there is a good deal of political confusion and perplexity, a great deal of economic confusion and controversy, and no small degree of ethical confusion and uncertainty. How are these great moral chasms to be bridged? We are trying to bridge these chasms by economic bridges. These have a great value; they do demonstrate the interdependence of nations. And yet extended bounds of commerce may not always mean extended brotherhood. A contact in business may mean a point of friction, and the competition of commerce may foster enmity rather than amity.

Travel is a great binding factor, and yet travel does not always mean greater unity. Familiarity sometimes dispels the romance that was created by distance and nations whom we really know and visit and touch are not as romantic and attractive as they once were when we merely read of them or heard about them.

Culture is a binding factor, and yet culture in the main is limited to select classes. Those who newly quaff this wine may find it go to their

heads and cause them to have too high a conceit of themselves. Thus culture may not be a universal bridge or binding factor.

The League of Nations is one of the great binding factors. Everyone must pray that it will receive the adhesion of all the nations, and that the nations who are in it will heartily support it. Yet the League of Nations is an organization; and all organizations endure and are potent only as there is a powerful spirit within them. The League of Nations will serve its high purpose only if there is an informed and enthusiastic public opinion supporting it, and making it possible to curb the rebellious, to help the backward, and to lift the depressed.

Now, there has never been discovered a better bridge than the bridge of sound religion. The great space between earth and heaven was bridged by the rainbow first of all, so men thought. That seemed to be a bridge upon which the gods came down to earth, and by which men might ascend to Heaven. It is only a symbol, a beautiful symbol, and in the course of ages was chosen to be the divine pledge of a divine covenant. Pure religion—the purer the better—will serve as the best bridge over the chasms that run in all directions in the human world. A new spirit issuing from the true love of God, a spirit that recognizes Him as our Father and all men as brethren, alone will bind the nations and build the bridges. The great function of the Christian church is to be a builder of bridges—bridges between earth and Heaven, bridges between nation and nation, between class and class, between competing interest and competing interest. There is no bridge-builder comparable to pure Christian faith.

The great instrument of the Church of Christ in this building of bridges is the British and Foreign Bible Society. May I say a few words about the general work of the British and Foreign Bible Society, as specific fields will be dealt with by Mr. Banfield? When you view Christianity it takes on a different aspect according to your varying standpoint. From one standpoint it is the eternal spirit of goodness, the life of God in the soul of man. From another standpoint it is an ancient historic faith. From another, it is a statement of our belief in God and man; it interprets and fulfils the beliefs of man about God and man. From another point of view it is a society, with its traditions, institutions and symbols, its ways of working and its type of character. From another point of view it may be said to be summed up in a record, the record of a progressive revelation of God to men—a revelation that culminates in Jesus Christ. From that point of view the home and headquarters of Christianity would be found in the Bible. In its pages we face God as Spirit, God as Love, God as Redeemer, God as Judge. From its pages we learn of the deepest means of grace; and to its message we give the place of supreme authority.

The Bible has again and again been lost out of sight and re-discovered; but every re-discovery of the Bible has meant a revival of religion, the creation of philanthropy and missionary effort. Sometimes there has come a revival of religion first; as a result of that revival there has come a demand for the Bible. Sometimes it is the other way about, and the reading of the Bible creates the revival of religion.

In the 16th century—the century of the Reformation—you find all the leaders of that great spiritual movement basing their theology and their practice upon the ancient message, now rendered into the common tongue, of Christ and his Apostles. I do not know a finer statement of the essential mission and message of the Bible than that which was uttered by one of the leaders of modern historical and literary criticism—the famous Prof. William Robertson Smith. These are his words:—

"The Bible is the only record of the redeeming Love of God. In the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us, in Him, His will for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul."

The Bible, however, is always more than a book of origins. It is a book of present power and energy. As one has well said, "the New Testament is always judging and making war." No matter how it may come to us in external form it is always "clothed with a vesture dipped in blood." "No picture or rood can speak to us so plainly of the Cross of Christ as the New Testament."

The Bible, I have already mentioned, was a book of revivals. This was true in the Reformation Period. This was true in connection with the Pietist Movement in Germany in the 18th century. This was eminently true in connection with the Evangelical Revival in England in the 18th century. Everywhere you find men and women and children, stirred by the burning words of the evangelist, making a new demand for the Holy Scriptures. In the early part of the 18th century Bishop Butler was almost in despair as to the religious future of England; but under the influence of the evangelical revival converts everywhere were stirred up to search the sacred page. Men and women were hungry for the Scriptures. Copies became scarce. A new demand was created. Everything was ready for the birth of the British and Foreign Bible Society.

The Bible Society was born in a stormy age, to answer the fundamental cravings of men's souls, and was the first institution, in the course of the Napoleonic Wars, organized in any part of Europe for the sole purpose of doing good to all the world. From the beginning the Bible Society leaders determined that their work should be one that would unite and not divide. Very wisely they determined to publish their Bibles, in as accurate a translation as possible, but without notes or comments. The Society recognized the limits of its mission. Today in all its varied versions, it offers the sacred volume in whole or in part, without comment or interpretation, to those who wish to read.

1. The first great function the Bible Society discharges is the function of being a translational agency. Out of every 1,000 people, 999 must read the Bible, if they are to read it at all, in the form of a translation. Since translations began to be made in modern times there are in all about 770 different versions of the Holy Scriptures. The Bible Society itself translates the Bible, in whole or in part, into 558 different languages.

I wonder if any of us ever stop to think what an extraordinarily difficult thing it is to translate any book from one language to another? There is an Italian proverb that a "translator is a traitor," that is a traitor to the meaning of the original tongue. That on occasion may be the case; but there is something in the Bible as it comes in the original Greek, (in the tongue of the common people) and in the Hebrew, so simple in its syntax, that makes it translatable into all the tongues of the world. The Bible Society is the great continuation of Pentecost, seeking to reverse the curse of Babel. It is the symbol and the prophecy of the victories that God's message will win some day, sooner or later.

Think of what the translator has to do. Mr. Banfield will illustrate this from his own personal experience. He has to reduce the language to writing. He may have to invent or adapt the alphabetic signs. He has to find vernacular words that express as nearly as possible the meaning of the Biblical terms. He has to learn his syntax and compile his gram-

mar and his dictionary. He has to do an appallingly difficult piece of work. It is a great thing that in all those languages that are for the first time reduced to writing, the first book, the foundation of their literature, is a version of the Bible. This work of translation is one of the greatest tasks the British and Foreign Bible Society has to perform. The Society is constantly engaged in preparing new translations by missionaries, aided by native workers, or in revising translations, or completing the partial translations and producing complete translations of both Old and New Testaments. No well-authenticated version has ever been refused publication by the British and Foreign Bible Society.

Last autumn I had the opportunity of going to a Cree settlement on the shores of James Bay, and of conducting divine service there through an interpreter. These Cree Indians read, sing and pray in the Cree language. Their Bible, their Prayer Book, their hymn book had been translated for them by a heroic missionary Bishop, John Horden, and had been published by the kind offices of the British and Foreign Bible Society. That is just one vivid illustration of what the Society has done within the boundaries of our own Dominion. Nowhere can there be a permanent missionary advance made or held unless the Bible is translated into the vernacular tongue.

2. In the second place, the Bible Society is more than a great translational agency; it is the greatest partner of missions. It is the ally and intermediary of the Christian church in its missionary activities. The man and the book must go together as inseparable allies of the evangel. Missions without vernacular Scriptures are in danger of perishing. The earliest translations of the New Testament proceeded not from a formal decree of a Church Council, but from the missionary interests of the primitive church; and the conquests of the Christian church in the past and in the present are closely connected with the possession and the diffusion of the Scriptures in the common tongue. If translations are made merely for philological purposes, and not for use by the mass of the country, the result of the missionary effort is of doubtful permanence and value. As a matter of fact the British and Foreign Bible Society is the great arsenal for the churches' weapons of war. To most British missions the Bible Society is the indispensable source of supply. Without the Bible Society it would be impossible for our missionary societies to continue their work with any degree of success. Every missionary society in Protestant Christendom owes an incalculable debt of gratitude to the Bible Society.

The British and Foreign Bible Society, it is interesting to note, does not ordinarily give its books away, but it does not charge the missionary societies the cost of transportation nor the full cost of publication. To the ends of the earth it sends, and from local depots all over the world it distributes its volumes as missionary societies require them in the interest of their converts. Every advance in missions in any quarter of the world means a fresh demand upon the resources of the Bible Society.

3. Further, the British and Foreign Bible Society is one of the greatest international enterprises in the world. No other book deserves to be called international in the same sense in which the Bible is international. At the very time when Napoleon Bonaparte was trampling across Europe and obliterating its ancient boundaries, the Bible Society came into existence—the first institution that ever emanated from one of the nations of Europe for the express purpose of helping the rest. The message of the Bible, as demonstrated by the Bible Society, is a message for every man. It arrests, it captivates, it renews men of all races and of all colors,

in every zone, climate and civilization. It is a Society without a frontier. Its mission is ecumenical. It is organized on international lines. Its patrons and its committee represent the great world in miniature. But, above everything else, through its colporteurs, it is really scattering the living Word of God through the whole world. There is no more interesting passage in the Annual Report than the paragraphs which describe the activities of the colporteurs. Two pages of the report are occupied with them. May I venture to read a selection from those pages? The colporteurs last year sold nearly 5,000,000 volumes.

"Their fields of labor are picturesquely diverse. They are to be found on the sugar plantations of Peru, on the nitrate pampas of Chile, on the silver and tin mines of Bolivia, on the petroleum fields of Roumania, on the rubber estates of the Malay Peninsula. They sold in Cuzco, the ancient capital of the Incas; in the holy city of Kairouan in Tunisia; in Meshed, the holiest city of Persia. They penetrated to the Whitechapel of Constantinople; to republican clubs in Spain. One sold Gospels at a Fascista Congress at Naples; another on a Moslem pilgrim ship in the Red Sea. One journeyed down the waters of the Orinoco; another ascended the Nile beyond Khartoum. They won their way among sun-worshippers in Bolivia, among monks in the grounds of a Serbian monastery; among *ilaneros*, cowboys, in Venezuela. One of them crossed some of the highest mountain passes of the Andes; another labored under the shadow of Mount Pelion—the mountain which the fabled giants piled up on Ossa in order to scale Olympus. They retraced the footsteps of St. Paul; they spread the Gospel in Jerusalem, where (as Saul) he persecuted the Church: on the road to Damascus, where he was apprehended of Christ Jesus; in Antioch, where he was commissioned by the Church; in Seleucia, where he sailed on his first missionary journey; in Paphos, where the proconsul believed, being astonished at the teaching of the Lord; in Athens, where he preached on Mars' Hill; in Crete, under whose lee he sailed; in Syracuse, where he tarried three days; in Rome, whence he passed into the saints' everlasting rest."

Those excerpts from the annual report give you some idea of the wonderful international and polyglot business carried on by the British and Foreign Bible Society. As Sir John has told you, the British colonist from overseas, the immigrant to the outlying parts of the Empire, is not forgotten, and everywhere when new people land in our country, when they are making their homes in lonely parts, they are the objects of care and visitation from the colporteurs of this Society.

4. Lastly, the British and Foreign Bible Society, among other things, is one of the great reconcilers of the world, and one of the great witnesses to Christ in the world. There is nothing quite so marvellous as the vitality of the Bible. How many editions have been published? We hear of "best sellers" among novels and popular works, but the Bible leads all the best sellers in the number of its editions. It is published in more varied bindings than any other book in the world. It is translated into more tongues than any other book of the world. In spite of opposition, the great work of distribution goes on. When Criticism has exhausted itself and rendered all the services of which it is capable, the Bible remains intact in all that makes it the letter of Almighty God to the heart of man. Most of these historical and literary questions lie outside the passionate facts of human experience—the penitence, the rejoicing and the agonies with which the Gospel deals. We meet our Lord in the pages of Holy Writ as we meet Him nowhere else. "All the thinkers in Christendom have not discovered a new religious truth of which the Apostles were ignorant, or written a new treatise that deserves to be

bound up with the canon of Scripture. All the saints together have not been able to add one single ray to the glory of Jesus Christ." They have only translated features of this ancient revelation into their own life.

Weary seekers for the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.

The Bible is the great Healer of wounds and restorer of peace. The world is sadly torn, and peace is a bird of uncertain presence. There is no better means of furthering unity than to circulate this great Book, whose central figure is the Prince of Peace. It is not less religion, but more religion that the world needs at this critical period of its history.

The best apologetic for the Christian faith is the apostle of the Christian faith; the best defence of the essential truths of our religion is the diffusion of those truths. On the 10th day of November, in the year 1793, when the French Revolution was at its height, the revolutionaries took a woman of the street and set her upon the high altar of the Cathedral of Notre Dame in Paris. She represented the Goddess of Reason. They bowed the knee before her, and blasphemed the name of Christ. What was the answer of the Christian Church to such flagrant defiance of our Lord's authority and love? The next day William Carey landed in India, and the era of modern missions began. Faith's best apologist was faith's apostle; and the best defence of the faith was the diffusion of the faith. The Bible can hold its own, and our Christian system can hold its own in the lecture-room, in the realm of philosophy or history; but if you want to see it at its best and doing its proper work, let it loose; it is a young lion; it will fight for itself.

Ladies and gentlemen, the existence of all these translations of the Bible points to one conclusion and it is this: the very translatableness of the Bible into those diverse tongues is one of the greatest proofs that the Bible answers universal needs. It almost seems as though it was made to fit every tongue. Perhaps it was made to fit every tongue.

But there is something more personal that should be said. Let us not be mere supporters of the Society that circulates the Bible that others may read. Let us ourselves be diligent readers, not simply of the countless excellent books about the Bible, but of the Bible itself. As the Chairman has said, there is no study that will so ennoble our own literary style as the study of the Bible. Our greatest English critic, Matthew Arnold, said that the Bible was written in the "grand style." There is a difference between style and manner. We say somebody has style, when he has unconscious grace, or unconscious power. We say somebody has manner, when he has conscious power and conscious grace. But grand style is the combination of unconscious power and unconscious grace. The Authorized Version—the King James' Version—was written in a time of national history when men had faith and simplicity of character. The age was a natural one in which the great simplicities and profundities of the Bible could most appropriately be translated. The King James' Version will probably hold the field as the most vital specimen of English literature we have. Let us study it, not simply that it may improve our literary style (although its diligent study will keep any man's style from becoming vulgar); but that in it we may find the words of life eternal. I was reading the other day a distinguished Frenchman's critique of Rudyard Kipling. Andre Chevrillon points out

that Kipling's virile, nervous style, so full of power and force, is throughout based upon and saturated with the language, the thought, the suggestion of the Bible.

The British and Foreign Bible Society is circulating the Bible, in whole or in part, in 558 different translations, but there are some hundreds of additional translations that can be made out of this audience! For of all translations, the Living Lord craves most, I believe, the translation of His message into life and conduct by each one of us. ("Amen," and loud Applause.)

Singing—Hymn 13—"Wonderful Words of Life."

REV. MR. BANFIELD'S ADDRESS.

THE CHAIRMAN: It is now my pleasure to introduce Rev. A. W. Banfield. I think I am justified in saying that he is peculiarly welcome back to Toronto. He comes with many years of experience, and I am confident will tell us a story of extraordinary interest, one that you will be exceedingly glad to hear.

REV. A. W. BANFIELD, Secretary of the British and Foreign Bible Society for West Africa, was received with applause, and said:

Mr. Chairman, ladies and gentleman, I think the last speaker covered nearly all the ground that was to be covered as regards the work of the British and Foreign Bible Society. However, he left me a little gap which I propose at this time to try and fill. That gap is a close-up view of the work of the British and Foreign Bible Society in the actual task of translating the Word of God into the different languages as spoken by men. You have heard of the number of languages spoken, the number of volumes printed, the great circulation of the Bible throughout the whole world; and you are apt to think that the Bible Society is just one huge publishing house.

I would like to give you in a few minutes another view of the Bible Society; and I would like to show you that the Society is more than a publishing house. It is a very real and vital force in the life and work of the Church of Christ on earth.

The Bible Society stands to help men all over the world, irrespective of creed or color, in their work of translating the Word of God into the different vernaculars. The difficulties of the work are very real to the translator, although perhaps not real to the people who read of these numbers of volumes being published every year. To the men on the job the difficulties are very real. I have written home to London asking for help along certain lines, and the reply has always been of the greatest help to me. Over in London we have men on the Editorial Committee who are in touch with these very same questions all over the world, and because of their intimate knowledge they are able to help new beginners or struggling translators over their difficulties.

The very first difficulty that presents itself to a translator working in the language spoken in Central Africa is as to what word he is going to use for God. The Nupé language, in which I have labored for 23 years, speaks of God as the sky. When the sun shines, God is smiling; when it rains, God is crying; when it thunders, God is grumbling; and when a meteor falls to the earth they call that God's axe; God has been chopping wood, and the axe has flown off the handle and come down on the earth. Yet we must take that word and throw around about it the Bible teaching of God—His greatness, His Trinity, His love, His grace, His justice; all that we know of God.

Another word that is always a stumbling-block to us is the word "Faith." That is a word that we are very familiar with in the English language; yet after 23 years' study in the Nupé language we have not yet found a suitable word for faith. At present the word we are using is Yakpé—which means to lean on or to rest on—and so we are teaching the natives to lean on Jesus, to rest on God, hoping that by that they will understand that they are to rest their eternal destinies and future on Jesus Christ, or believe in Him.

Another difficult word is that of Heaven—a very common word to us, so that you may wonder that it should be a difficult word; but I ask you only one question—what do we know about Heaven apart from this Book? If you consider that, you will readily understand that certain peoples in Central Africa who have never seen the Bible, who have never had a Holy Vision, who have never had a Prophet of God, have no word for Heaven in their language.

A word for Soul has not been discovered. That does not mean that the natives have no soul, but they have never thought along that line. At this present time we are looking for a word for Conscience—a word that is very vital to us, and very much used; yet we have not discovered it unless it be that the native says his stomach talks to him. Perhaps it does. Perhaps yours talks to you. I know mine talks to me after a hearty meal (laughter)—and perhaps it is a form of conscience telling us not to eat so much at another time. These are words that we send in to the Bible Society, and in return receive help telling us in which direction to look for a better word.

I have had the natives say to me on numerous occasions—"White man, you have wonderfully enriched our language; you have brought into our language words we never had before; you have expressed in your language thoughts that we never thought of before; you have enriched our language"; and the marvellous fact is, as Canon Cody has just said, that the Bible can be translated into the pagan languages of Central Africa. I shall never forget when I was working in the Book of Revelation I came to that text where it says that the devil is to be bound for a thousand years and put into a pit and locked there. I gave a rough draft of that verse in the Nupé language to my teacher, thinking he would correct it, and then I would be able to write it down. As soon as I had finished my rough draft in his language he shot out of the door, ran out of the yard, struck a boy on the back, met another boy and jumped over his shoulder, raced around the yard a number of times, and after he had passed my house twice I went out and caught him and said, "Are you out of your mind? What is the matter with you?" He exclaimed, "White man, devil to be bound a thousand years, and put in a pit and locked there." And off he went again (laughter). That was too much for him. That was his way of expressing his delight and joy on hearing for the first time that the devil was to be bound for a thousand years.

Some people here at home spend half their lifetime arguing that there is no devil, and that it would be impossible to bind one that does not exist, or to put one in a pit who does not exist. Well, I am not going to argue the point, but I would just suggest that they come out to Central Africa and have a close-up view of the devil. Perhaps there is no need to go that far; you can have a good look at him here in Toronto (laughter). If there is no devil, then I ask who is responsible for all the sin and crime in the world?

Another gap that was left for me to fill in this evening's address, but a fact well known to the agents of the Bible Society, is that the Society

actually pays the salaries of many missionaries and evangelists and native teachers engaged in the translation of the word of God, so that missionary societies are relieved of the expenses of the salaries of those Bible translators.

Three years ago I was travelling in the upper reaches of the Congo, and there I visited the Congo Balolo Mission, and the Disciples of Christ Mission—one Society from England, one Society from America, both using different translations of the Scriptures in a language that was almost identical in both fields. I passed through all the mission stations of the Congo Balolo Mission and the Mission stations of the Disciples of Christ Mission in the Congo. I conferred with the missionaries on their fields, and the result was we have today a union version of the New Testament in the Lomongo language which is used by both Societies, and they are now working together in closer union than ever before. On the same trek I visited the American Presbyterian missions in the upper reaches of the Kassa river—a great tributary of the Congo river. Dr. Morrison, one of the most remarkable missionaries in the Upper Congo, had just died, and the missionaries were feeling his death very keenly because he had just completed a translation of the whole New Testament into that Luba-Lulua language: but the question of having it printed fell on the shoulders of a younger missionary. I was at the station only a few days after Dr. Morrison died, and Mr. Vincent, who took over the duties that Dr. Morrison had left, said to me, "Mr. Banfield, we have the New Testament, the labor of Dr. Morrison, ready for the press, but we have written to a number of societies asking them if they will undertake the publication of the New Testament in the Luba-Lulua language, but we have not met with success."

This was an American Presbyterian Society. I said to Mr. Vincent, "Will you give the British and Foreign Bible Society a chance to print the New Testament in the Luba-Lulua language?" He said, "We would be glad if the British and Foreign Bible Society would take on that work." I corresponded with the Home Office, and the result was that inside of a year we had sent out to the American Presbyterian Mission in the Congo over 10,000 New Testaments in the Luba-Lulua language. (Applause).

I recall work that we have recently done for the Church Missionary Society in the Niger Delta—the four Gospels in the Igabo language; and so great was the demand on the part of the natives for the Gospels that when the first consignment of 5,000 Gospels landed the missionary had to ration the villages, and allot so many Gospels to each village; otherwise the villages living closest to the mission station would have received all the copies, and those living in the far-off places would have had none whatever.

I do not know whether it is known in this meeting that the British and Foreign Bible Society is providing the Anglican Church throughout the world with the Word of God in 185 different languages; it is supplying the Presbyterian churches throughout the world with its Scriptures in 157 different languages; and the Methodists and the Wesleyans in 107 different languages, to say nothing of the Baptists and the Congregationalists and the many interdenominational missions that are scattered abroad.

I think the most encouraging meeting that I ever held in connection with the British and Foreign Bible Society was held last April in a pagan village in the interior of Nigeria. In 1915 I visited this pagan village, which was then struggling as to whether it would be a Christian community or continue to be a pagan village. The young men and the young women had stood out boldly against their fathers, and said, "We will not

carry on the idolatrous religion of our fathers; we will not be idolators; we are going to be Christians." There was a tremendous struggle at that time, but the young men have won out, and last April I revisited this village and had the privilege and joy of preaching to a congregation that numbered nearly 1,000.

At the close of my address the missionary-in-charge said to his people:—"Wouldn't you like to have a share in this work of the Bible Society, since the Word of God has been handed on to you free of charge? Wouldn't you like to hand it on to someone else?" He asked how many men in the congregation were willing to give 12 cents a year towards the work of the Bible Society. Almost all the men in the congregation rose to their feet. Then he asked, "How many women will give 6 cents towards the work of the Bible Society?" Numbers of women rose to their feet. Then he asked, "How many children will give 2 cents towards the work of the Bible Society?"—and a number of children rose to their feet. I said to the missionary, "What does that mean to your people?" and he said, "12 cents is a man's wage for the day if he works for a white man." So that the men gave a day's pay. "What does it mean to the women?" He said that if a woman would weave cloth all week she would make 18 cents. They pledged 6 cents. I said, "Where are the boys going to get 2 cents?" He said, "Don't ask me; I don't know where they are going to get it."

Before I left that place those simple Yagbas, who have just emerged out of paganism and idolatry of the worst type, had paid over \$160. (Applause). I said to them, "What do you wish done with your money?" They replied, "We would like to have it pay for a new translation." At that time we had a new African translation, called Jaba, passing through the press. I said, "Would you like to pay for the Jaba translation?" They said they would be delighted to pay for it. So the latest converts to Christianity in Nigeria paid for the Gospels of St. Luke and St. John in the very latest translation of a language in Nigeria. Those two nations live at least a thousand miles apart, and neither one has seen the other. They received the Gospel freely, and they passed it on. I like that spirit. Moreover, they said that every year they would hold a Bible Society Sunday, and make collections for the work of the Bible Society. This is what the very latest church in Nigeria is doing for the Bible Society.

I would just like to pass on my own experience in connection with the Bible Society, because it seems to fit in here very nicely. When I took home to London my translation of the New Testament in Nupé and took it to the Bible Society I was filled with fear as to whether the Society would print it or not. I had been laboring with a Society that was not very wealthy in this world's goods, and when I was told that the translation would cost nearly \$1,500 because of special type that had to be cast I did not see how my Society would be able to meet that expense; and when I was further told that the Testaments would cost the Nupé people over a dollar each I did not see how those people were going to buy the Testament; so I was full of fear. When I handed my manuscript over to Dr. John Sharpe, who was then Editorial Superintendent of the British and Foreign Bible Society, in a very trembling voice I told him of the difficulties that lay ahead, and I shall never forget that great man and his great heart of sympathy. When I was complaining of not being able to pay, not knowing where the money would come from, he threw his arms right around me and said, "Mr. Banfield, let the money matter be the least of your troubles; the same God that has put it into your heart to go out to West Africa and learn this Nupé language and reduce it to

writing, and then further translate the Word of God into it, can put it into the hearts of His people at home to pay for it." And I had the joy, before I left England, of knowing that the New Testament in Nupé had been paid for before it came off the press (Applause).

That is the way the Bible Society is carrying on its work—workers together with God and with the missionaries on the field. They are filling a place that no other society can fill, and they are relieving the missionary of all anxiety as to who is going to pay for the Scriptures, and assisting the missionary in every way to overcome the difficulties of translation which are continually cropping up and troubling him.

I ask you just one question: who pays the difference between the dollar that the New Testament in Nupé costs to print, and the 12 cents that we sell it for to the natives? The difference between 12 cents and one dollar, who pays it? God's people all over the world, even the Africans themselves. Even the latest converts to Christianity are having a share in it; and surely we who have been blessed beyond measure with the Word of God in our own language for so many generations will help pass it on to the needy folk, the children of the world. (Loud applause).

REV. W. E. HASSARD, B.A., B.D., District Secretary Canadian Bible Society, said:—Just imagine, after what you have heard, that a man could tell me, "What do you want to ask the folks for money for?" I said, "Why?" He said, "Because you make such a splendid percentage on your sales." (Laughter). Just think of it. We have had a splendid Chairman; we have had a splendid solo; we have had two splendid addresses; and this will be a splendid meeting if you give us a splendid offering. (Announcement regarding the envelope subscription plan). The other night in Picton, as I was taken to my home by the Presbyterian minister, having been introduced on the train to a young man who was going to occupy one of the pulpits on the Sunday, I said to this young man, "What are you doing?" He said, "I am attending a college in Toronto." I asked, "Do you happen to know about a young fellow who was given a Gospel by a Bible woman at Quebec, which changed the whole tenor of his life, and that drove him into the ministry?" He smiled and said, "I know him very well, Mr. Hassard; I am the boy." Is it worth while? We want your help (Applause).

The offering was then taken.

A. M. DENO VAN, Esq., President of the Canadian Bible Society, said:—Mr. Chairman, ladies and gentlemen, it has been good for us to be here. We have listened to two wonderful addresses—one from a man who does a great work in this country, the Honorable and Rev. Dr. Cody, and the other from a man who has done a great work in Africa, with its 180,000,000 of people, among the black natives. We have heard great things from these two men, and I am sure you will all agree with me that they are entitled to a very hearty vote of thanks for coming here and speaking to us. I am pleased to be able to say that what they have said will not be limited to this small audience, for we have with us, as we have had for many years in the past, our good faithful brother, Thomas Bengough, who has made a report of these speeches, and in due course they will be published and scattered broadcast over this land. This is not the only Bible Society in Canada; we have 15 others, all federated together, of which federation I have the honor of being the President, and, indeed, I will be glad to see that these speeches not only come to this small audience, but go all over Canada in some form or other. We are also deeply indebted to Mr. Stevenson, the organist, for coming here at great inconvenience to play for us this evening (Applause); also to

Miss Pickering, who sang so beautifully to us. Mr. Chairman, I have much pleasure in moving a vote of thanks to all those whom I have mentioned, and not forgetting yourself, Sir—last, but not least.

MR. A. M. FEATHERSTON: I have great pleasure in seconding this motion. It seems to me fitting to say a few words more. Dr. Cody, one of the busiest men in Toronto, as you all know, has given us a magnificent message. Mr. Banfield was held here for this meeting, though a cable came across for him to go home to Great Britain for a few weeks' deputation work. We cabled asking the parent Society to spare him a little longer, and received a cable in reply agreeing that he might remain here for a time longer. I can tell you he has been doing a wonderfully good work. As to the Chairman, I do not know how many times I have called on Sir John Willison, and every time he has cheerfully responded. I tell you, we have a wonderful man in Sir John. We owe our thanks also to the soloist and the organist, and we must not forget the ushers, the young men who turned out tonight so willingly and helped to make the meeting a success, and took up the collection, and I don't think I ever saw better men for that work, for they were not at all nervous or hurried, and gave you lots of time to make your subscription. I can say that no matter how much money you give, you cannot give too much, for there is room for all. The Society has had to curtail its work to a certain extent from lack of funds, and therefore those of you who have given generously will materially assist in this work.

The motion was carried amid applause.

Singing Hymn 17—"From all that dwell below the Sky."

Rev. Dr. Cooper pronounced the Benediction.

The meeting closed at 10.20 p.m.



TORONTO SUBSCRIPTIONS

TO THE UPPER CANADA BIBLE SOCIETY FOR THE YEAR 1923

BEACHES BRANCH			RIVERDALE BRANCH		
ANGLICAN—			ANGLICAN—		
St. Aidens	\$10.00		St. Clement's	15.00	
BAPTIST—			St. Matthew's	85.00	
Waverley Road	52.00		BAPTIST—		
PRESBYTERIAN—			First Ave.	2.00	
Kew Beach	54.80		METHODIST—		
CENTRAL BRANCH			Simpson Ave.	96.00	
ANGLICAN—			ST. CLAIR BRANCH		
All Saints	131.00		BAPTIST—		
Ch. of the Messiah....	80.00		Boon Ave.	9.83	
Ch. of the Redeemer ..	20.00		St. Clair Heights ..	21.30	
Holy Trinity	2.50		METHODIST—		
St. Chad's	10.00		St. Clair	28.00	
St. James'	13.00		WEST TORONTO		
St. Paul's	650.00		ANGLICAN—		
St. Peter's	185.00		Ch. of the Advent....	2.50	
BAPTIST—			St. John's	2.00	
Beverley St.	45.11		BAPTIST—		
Bloor St.	30.00		Annette St.	22.44	
Central	758.25		Indian Rd.	21.55	
College St.	23.60		METHODIST—		
Dovercourt Rd.	5.00		Humber Crest	5.00	
Eastern Ave.	5.00		Windermere Ave.	16.75	
Immanuel	110.00		PRESBYTERIAN—		
Jarvis St.	102.00		Victoria	50.00	
Walmer Rd.	448.00		SUNDAY SCHOOL APPEAL		
CONGREGATIONAL—			All Saints	13.00	
Bond St.	3.00		Annette St. Bap.	8.40	
METHODIST—			Bethesda Pres.	6.00	
Bathurst St.	13.00		Central Baptist	10.00	
Centennial	155.40		Glenmount Meth.	5.00	
Central	343.00		Pape Ave. Bap.	5.00	
Clinton St.	2.00		St. Giles Pres	10.00	
College St.	14.02		Waverley Rd. Bap.	10.00	
Gerrard St.	2.00		Total	\$67.40	
Metropolitan	107.00		MISCELLANEOUS—		
St. Paul's	577.00		Annual Meeting, anon	200.02	
Sherbourne St.	434.00		Anonymous	978.00	
Timothy Eaton Me...	145.00		Designated Bequests—		
Trinity	256.00		Edwards Est.	100.00	
Wesley	137.00		Robertson Est.	1,000.00	
Westmoreland	2.50		Contributions	2,880.15	
Yonge St.	10.00		Total Miscellaneous	\$5,158.17	
PRESBYTERIAN—					
Avenue Rd.	61.25				
Bloor St.	15.00				
Chalmers	25.00				
College St.	9.00				
Cooke's					
45.00					
Deer Park					
357.50					
Dovercourt Rd.					
2.00					
Knox					
770.40					
Rosedale					
15.00					
St. Giles					
20.00					
St. James					
60.00					
St. Paul's					
145.40					
Westminster					
85.00					
Rosedale Community ..					
5.00					
DANFORTH BRANCH					
ANGLICAN—					
St. David's	25.00				
BAPTIST—					
Danforth Ave.	20.50				
METHODIST—					
Danforth Ave.	50.00				
Donlands	13.00				
PRESBYTERIAN					
N. Broadview	2.00				
EAST TORONTO BRANCH					
METHODIST—					
Hope	59.40				
Woodbine Heights	2.00				
PRESBYTERIAN—					
Emmanuel	38.80				
PARKDALE BRANCH					
ANGLICAN—					
Ch. of the Epiphany ..	45.00				
BAPTIST—					
Parkdale	13.10				
High Park	26.00				
METHODIST—					
Howard Park	123.00				
N. Parkdale	120.23				
Dunn Ave.	122.80				
PRESBYTERIAN—					
Alhambra	52.95				
Cowan Ave.	250.25				
High Park	67.01				
DISCIPLES—					
Church of Christ	42.96				
NORTH TORONTO BRANCH					
BAPTIST—					
York Mills	10.00				
METHODIST—					
Eglinton	462.50				
PRESBYTERIAN—					
Eglinton	25.00				

ANALYSIS, TORONTO CONTRIBUTIONS

Free Contributions	\$10,169.94	Churches	\$ 8,450.60
Designated Contributions ..	2,406.23	Sunday Schools	67.40
Designated Bequests	1,100.00	Miscellaneous	5,158.17
Total	\$13,676.17	Total	\$13,676.17

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Branches will please note that the financial year of our Auxiliary closes on December 31st each year, and all contributions received after that date cannot be acknowledged until the next years' report.

N.B.—Secretaries, please, always give name of Branch, especially when Rural Route Office differs from name of Branch.

SPECIAL NOTICE

Will the Branches and Churches kindly note that we have omitted the names of the individual subscribers, and only published the total amount received from each Branch or Church. Subscribers wishing to know that their contributions reached us, can obtain full information by dropping a card to the Business Manager, 14 College Street, Toronto. We are curtailing our Report because everything connected with publishing has greatly advanced. We are confident that our friends will appreciate our motive of economy in this matter, which will enable us to respond to the many calls from the Mission Fields.

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Rev. W. E. Hassard, Toronto.
Miss Mary Tester, England.
Miss Elizabeth Tester, England.
Miss Violet Elliot, Toronto.
James Ryrie, Toronto.
Mrs. James Ryrie, Toronto.
C. P. Brown, Toronto.
E. R. Wood, Toronto.
Mrs. E. R. Wood, Toronto.
Mrs. Timothy Eaton, Toronto.
Lady Eaton, Toronto.
Rev. Jesse Gibson, Toronto.
Sir J. W. Flavelle, Toronto.
Lady Flavelle, Toronto.
G. H. Wood, Toronto.
J. H. Gundy, Toronto.

LIFE MEMBERS 1910

Miss E. Best, Toronto.
W. Garside, Toronto.
Mrs. Jean Brebner, Owen Sound.
H. Trousdale, Jarvis.
Rev. G. A. Woodside, Brantford.
S. G. Kersey, Chatham.

LIFE MEMBERS 1911

Mrs. W. E. Hassard, Toronto.
Alexander Smith, Toronto.
William Craig, Fort William.
John Vokes, Toronto.
Mrs. James Warren, Walkerton.
Miss Winnifred Warren, Walkerton.
Miss Agnes Warren, Walkerton.
Miss Ruth G. Warren, Walkerton.
Mrs. Jacob Shaver, Ancaster.
Mrs. M. E. Davies, Toronto.
C. S. Gzowski, Toronto.
Thomas Langton, K.C., Toronto.
Wilbert Hooley, Toronto.
N. W. Hoyles, K.C., LL.D., Toronto.

Rev. Canon Bryan, Toronto.
Rev. Dr. Chambers, Toronto.

LIFE MEMBERS 1912

A. McLeish, Parkhill.
C. Dolph, Preston.
F. Hurdon, Toronto.
Mrs. J. D. Nasmith, Toronto.
Henry Teskey, Essex.
Rev. George Washington, Stouffville.
C. E. Edmunds, Toronto.
Reuben Harvey, Toronto.
Miss Margaret Walsh, Orono.
A. J. Ross, Nairn.
John Taylor, Maple Valley.
Miss F. K. Sadleir, Hamilton.
John Bulman, Toronto.
John McComb, Woodstock, Ont.
G. D. Atkinson, Toronto.
Mrs. G. D. Atkinson, Toronto.
J. C. Fowlds, Campbellford.
Mrs. Alex. Troup, Jordan Station.
Grant Helliwell, Toronto.
D. D. McTavish, Toronto.
I. B. Nelles, Wilsonville.

LIFE MEMBERS 1913

Dr. H. M. Fell, Sask.
Mrs. F. S. Lazier, Hamilton.
Mrs. C. W. Morton, Hamilton.
Mrs. W. E. Sanford, Hamilton.
Mrs. C. E. Doolittle, Hamilton.
Mrs. W. Carey, Hamilton.
William Lees, Jr., Hamilton.
Mrs. A. L. Thompson, Hamilton.
C. G. Richardson, Hamilton.
Norman Slater, Hamilton.
Norman Ellis, Hamilton.
Miss Fanny R. Biggar, Niagara Falls.
Mrs. C. Dolph, Preston.
A. M. Featherston, Toronto.
W. K. Weber, Kitchener.
Mrs. H. E. Morris, Toronto.
J. H. Robinson, Hamilton.
Miss Ida Foster, Scotland, Ont. (in memory of her father, the late Horace Foster).
Mrs. Foster, Scotland, Ont.
Tay Edwards.
Mrs. W. J. Cunningham, Hamilton.
Mrs. Grace E. Reinke, Hamilton.
F. W. Reinke, Hamilton.
F. McMillan, Kintyre.
W. H. Dean, Hamilton.
W. H. Westcott, Falkirk.

LIFE MEMBERS 1914

Mrs. F. A. Bulman, Toronto.
W. H. Cooper, Hamilton.
Rev. W. C. Cooper, Hamilton.
Rev. W. C. Washington, M.A., Bowmanville.
Miss E. A. Washington, Clinton.
George Armstrong, St. Paul's Station.
Mrs. Chas. W. Tobey, Collingwood.
James Dempster, Toronto.
John Mills, Shannonville.
Mrs. R. Macdonald Boswell, Elora.
John A. Watson, R.R. 1, Ailsa Craig.
Mrs. George Tambling, Toronto.
Rev. John J. Ferguson, Toronto.
Rev. George Waugh, Toronto.
Mrs. W. Garside, Toronto.
J. Widdicombe, St. Catharines.
Mrs. M. B. McQuesten, Hamilton.
Rev. Calvin McQuesten, Hamilton.
Miss Mabel Hayward, Hamilton.

Mrs. Harry Webb, Toronto.
Mrs. James Dempster, Toronto.
Miss E. H. Wilcox, Hamilton.
Mrs. Florence L. Green, Hamilton.
Rev. James V. Rogers, Toronto.
Anthony H. Devlin, Toronto.
Mrs. M. Christie, Toronto.
Rev. Herman Moore, Toronto.
W. J. Osborne, R.R. 1, Picton.
J. B. Clack, Wychwood.
O. Sorby, Guelph.
Miss Eva Randall, Buffalo.
Miss Nina Woolverton, Grimsby.
Rev. C. C. Washington, South Darlington.
Mrs. Jane F. Trees, Toronto.

LIFE MEMBERS 1915

Rev. H. L. Partridge, Orangeville.
Rev. A. McNeill, Bracebridge.
J. C. Breithaupt, Kitchener.
Mrs. J. C. Breithaupt, Kitchener.
Mrs. H. H. Strathy, Toronto.
Mrs. Brander, Wallaceburg.

LIFE MEMBERS 1916

Miss Greta S. Hay, Wallaceburg.
Pte. Wm. Durie.
Mrs. J. J. Ferguson, Toronto.
Mrs. Wilbert Hooley, Toronto.
Mrs. A. L. Stephens, Collingwood.
Joseph Craig, Toronto.
Andrew Goetz, Sebringville.
Mrs. Peck, Evanston, Ill.
C. A. Watson, Huntsville.
Mrs. I. B. Walker, Grimsby.
Mrs. Robert Clark, Owen Sound.
K. L. Duncombe, Waterford.
Miss E. M. Elliott, Owen Sound.
Mrs. H. J. Robinson, Hamilton.
Mrs. George Beatty, Fergus.
F. M. Moffatt, Toronto.
John S. Lucas, Toronto.
James Currie, Stirling.

LIFE MEMBERS 1917

Miss Brander, Wallaceburg.
O. Moorehouse Morgan, Ripley.
Mrs. James Cole, Clarksburg.
Joseph M. Snyder, Kitchener.
Henry Banwell, Hamilton.
Sheldon B. Banwell, Hamilton.
Mrs. H. Connor, Hamilton.
E. F. Curtiss, Hamilton.
C. Duff, Hamilton.
Alfred Powis, Hamilton.
Mrs. Alfred Powis, Hamilton.
John R. Moodie, Hamilton.
Thomas Baker McQuesten, Hamilton.
J. B. Flavell, Lindsay.
M. A. Hawley, Campbellford.
A. N. Cheney, Toronto.
D. Edward C. Wilford, China.
Alfred H. Wilford, Wingham.
James Quaid, Port Albert.
Benjamin Armstrong, Zephyr.
Mrs. J. S. Good, Kitchener.
Mrs. Agnes Good, Kitchener.
Mrs. C. K. McGregor, Fergus.
D. A. Dunlap, Toronto.
Miss Lizzie R. Armstrong, St. Paul's, R.R. 1.
W. H. Clemes, Toronto.
Mrs. W. H. Clemes, Toronto.
J. Rutherford, R.R. 1, Glen Annan.
John Rolph, Port Perry.
George Klineck, Elmira.

Mrs. C. C. Snider, Toronto.
M. Durrant, Winterbourne.
Alfred Wilkes, Brantford.
H. S. Hosking, R.R. 2, Rockwood.
Adam E. Mather, Weston.

LIFE MEMBERS 1918

J. K. McLennon, Vittoria.
S. R. Wallace, Burgessville.
Albert H. Stewart, Campbellville.
Mrs. John R. Watson, R.R. 1, Ailsa Craig.
Miss Margaret Kerr, Belleville.
George H. Kelly, Webbwood.
Mrs. A. M. Shaver, R.R. 1, Ancaster.
Mrs. John Bell, Glanford Station (In Memory of Albert G. Bell, killed in action).
James Ball, Rugby.
Miss R. A. Wass, Oakville.
William Marsh, Fordwich.
A. Skinner, Wilsonville.
Miss Helen Fraser, Hamilton.
John M. Jury, Bowmanville.
C. A. P. Powis, Hamilton.
Mrs. Frank Cuttriss, Hamilton.
J. Edward Breithaupt, Kitchener.
Mrs. Louise C. Breithaupt, Kitchener.
Dr. A. Holm, Kitchener.
Mrs. Joseph M. Snyder, Kitchener.
G. R. Gregg, Toronto.
C. E. Elmes, Toronto.
Cecil Banwell, Hamilton.
Miss Eleanor C. Tobey, Collingwood.
Miss Minnie B. Kelly, Woodstock.
H. L. Stark, Toronto.
J. H. S. Kerr, Toronto (In Memory of his Father).
Peter Fairbairn, Newburgh (paid \$100 which belonged to his son, Private H. P. Fairbairn, reported missing).
H. W. Stock, Peterboro.
Mary A. Black, Madoc.
Miss Nancy Boyle, R.R. 2, Drayton.
M. Carton, Peterborough.
Wilson Kell, Cookstown (In Memory of his Father).
Mrs. Agnes Brown Sorby, Guelph.
Miss E. J. Powis, Hamilton.
David James, Thornhill.
Mrs. A. N. Cheney, Toronto.
Jacob Litt, Sebringville.
W. H. Boulee, New Hamburg.
Rev. A. M. Hubly, Toronto.
Mrs. O. K. King, China.
Mrs. Mary C. Beatty, Fergus.
James Coles, R.R. 2, Clarksburg.
Frederick Garnet Lockett, Kingston.
Mrs. Mary Vrooman, Lindsay.

LIFE MEMBERS 1919

J. A. L. McPherson, Islington.
Mrs. J. C. Hamilton, Listowel.
F. E. Morrison, Brantford.
James Austin, Tottenham.
Mrs. J. K. McLennan, Vittoria.
Mrs. Mary W. Carnaghan, Toronto.
Miss Sarah Carnaghan, Toronto.
J. Henderson, Tottenham.
Mrs. Mary A. Hobson, Hamilton.
Miss Ethel B. Lampman, Hamilton.
Miss Olive C. Lampman, Hamilton.
James Dixon Trees, Toronto.
Miss Charlotte Elizabeth Trees, Toronto.
Miss C. Steele, Toronto.
Miss Annie V. Braden, Teeswater.

Mrs. W. J. Maxwell, Toronto.
John R. Shortt, R.R. 2, Rocklyn.
A. R. Goudie, Kitchener.
Mrs. Isaac Goudie, Kitchener.
W. D. Lockie, Zephyr.
Mrs. W. D. Lockie, Zephyr.
Mrs. James Playfair, Midland.
James Playfair, Midland.
Mrs. M. Carton, Peterborough.
Mrs. Miller, Toronto.
Rev. W. A. Banfield, Lagos, Africa.
Francis Lalor, Dunnville.
Thomas Marshall, Dunnville.
Mrs. Esther Root, Dunnville.
Miss A. B. McMillan, Toronto.
Mrs. H. L. Thompson, Toronto.
W. McIntosh, Petrolia.
C. H. Wheaton, Toronto.
Mrs. A. E. Cook, Toronto.
E. Wismer, St. Catharines.
John Marsh, Guelph.
James Fairhead, Toronto.
Mrs. A. F. MacKenzie, Toronto.
Mrs. Mary Covert, Toronto.
Andrew Bates, Toronto.
John Northway, Toronto.
Mrs. W. D. Flatt, Burlington.
D. Becker, New Hamburg.
Miss Louise R. Owens, Picton.
Mrs. Wm. G. Beatty, Fergus.
Mrs. S. B. Jackson, Simcoe.
F. G. Bullock, Otterville.

LIFE MEMBERS 1920

Rev. Jos. Philp, Hamilton.
W. D. Swayze, St. Catharines.
Rev. Judson Truax, Grand Valley.
Thomas Smale, Seaforth.
Rev. J. E. B. McIlroy, Toronto.
Miss Edith J. Trees, Toronto.
S. L. Trees, Toronto.
Theron Gibson, Toronto.
Mrs. Dr. W. F. Adams, Toronto.
W. S. Gibson, Port Credit.
Col. F. H. Deacon, Toronto.
J. G. Dale, Toronto.
Mrs. McLaughlin, Oshawa.
Mrs. B. D. Thomas, Toronto.
J. A. Burns, Dunnville.
Walter Scott, Crystal, N. Dak.
Dr. Sara B. Detweiler, Kitchener.
Mrs. Evelyn Holm, Kitchener.
Jacob B. Kaufman, Kitchener.
Mrs. A. R. Kaufman, Kitchener.
Robert Goudie, Kitchener.
Mrs. Arthur B. Pollock, Kitchener.
Robert A. Smyth, Kitchener.
Dr. McQueen, Strabane.
John Widdicombe, St. Catharines.
W. Connell, Lucknow.
Ward E. Foster, Waterford.
D. W. Lennox, Barrie.
Mrs. D. W. Lennox, Barrie.
Miss Charlotte Dickson, Peterboro.
John Goldie, Keewatin.
Alfred Pitts, Dryden.
Rev. George Kendall, Dundalk.
Rev. W. H. Sedgewick, D.D., Hamilton.
Mrs. Agnes R. Hendie, Hamilton.
A. M. Hazlett, Peterboro.
T. Harold Ackert, Lucknow.
W. J. Bell, Sudbury.
Miss Elizabeth Cameron, Indian River, R.R. 3
Edmund Gunn, Toronto.

J. H. Grover Thayer, Toronto.
 Mrs. R. T. Gooderham, Toronto.
 Miss Ada Gooderham, Toronto.
 Miss Gladys G. Hassard, Toronto.
 Mrs. G. R. Emery, Windsor.
 Mrs. H. B. Taylor, Windsor.
 G. H. Trefry, Ottawa.
 Dr. E. St. George Baldwin, Toronto.
 Mrs. E. St. George Baldwin, Toronto.
 Mrs. G. H. Trefry.
 Walter Gillespie, Toronto.
 Miss Annie M. Lillico, Ayr.
 Benjamin Widdicombe, St. Catharines.
 Robert G. Widdicombe, St. Catharines.
 E. H. Wood, Vineland.
 Mrs. E. H. Wood, Vineland.
 F. Millman, Woodstock.
 Jas. Reid, Campbellville.
 Mrs. E. Wismer, St. Catharines.
 T. E. Bissell, Elora.
 Robert Davidson, Toronto.
 J. J. Gartshore, Toronto.

LIFE MEMBERS, 1921

Helen Webb Robinson, St. Catharines.
 Rev. A. F. MacKenzie, Toronto.
 J. H. Hunter, Toronto.
 F. J. Maxwell, Fort William.
 R. D. Nodwell, Hillsburg.
 R. L. Smith, Hamilton.
 Hughena Stacey McLennan, Vittoria.
 Mrs. Helen E. Fee, Vancouver, B.C.
 Miss Evelyn Rice, Vittoria.
 Mr. Lorimer, Burlington.
 Mrs. W. K. Weber, Kitchener.
 Martha Priscilla Snyder, Kitchener.
 Joseph S. Shantz, Kitchener.
 W. C. Tracy, Kitchener.
 W. G. Cleghorn, Kitchener.
 Mrs. Robt. Smyth, Kitchener.
 Jas. B. Tudhope, Orillia.
 Miss Nellie Bartlett, Windsor.
 Miss Fanny Cornwall, Windsor.
 Mrs. Fred. Moffatt, Weston.
 Wm. Craig, Toronto.
 The Hon. Mr. Justice F. E. Hodgins, Toronto.
 Lady Aird, Toronto.
 Sir John Aird, Toronto.
 Mrs. J. A. Locheed, Hamilton.
 Rev. Canon F. E. Howitt, Hamilton.
 Norman Robertson, Walkerton.
 Jos. Patterson, Toronto.
 Miss D. Collett, Toronto.
 P. W. D. Brodrick, Toronto.
 D. Knechtel, Hanover.
 W. H. Scott, Toronto.
 Mark Bredin, Toronto.
 Morden Neilson, Toronto.
 Miss Ethel Trees, Toronto.
 Alexander George Trees, Toronto.
 Robert B. Hayhoe, Toronto.
 Mrs. E. Lennox, Toronto.
 Geo. W. Booth, Toronto.
 W. G. MacKendrick, Toronto.
 R. A. Green, Toronto.
 M. A. Brown, Toronto.
 Mrs. Thomas W. Jackson, Toronto.
 Fred. L. Ratcliffe, Toronto.
 Mrs. W. Craig, Toronto.
 George Booth, Toronto.
 H. Lockhart Gordon, Toronto.
 Wm. J. Jaffray, Oakville.
 Martha Wilkins, Toronto.
 W. Pitman Morse, Toronto.
 Mrs. Henry Brock, Toronto.
 Warner Howell, Hamilton.
 Mrs. F. C. Foster, Hamilton.
 J. J. Charteris Thomson, Hamilton.
 Rev. W. A. Bradley, B.A., Teeswater.
 Thomas Butler, Dereham Centre.
 R. A. Laidlaw, Toronto.
 Mrs. M. L. Burns, Toronto.
 W. D. Thomas, Toronto.
 Miss Christina Ryrie, Toronto.
 Miss Grace Ryrie, Toronto.
 Miss E. Sumner, Toronto.
 Mrs. G. H. Palmer, Toronto.
 James J. Jenks, Hamilton.
 Mrs. L. S. Wass, Oakville.
 Arthur H. Macklin, Picton.
 Mrs. Marcia H. Macklin, Picton.
 R. Germain, Picton.
 Mrs. M. R. Germain, Picton.
 Miss Edith Macklin, Picton.
 Ernest E. Cooke, Cataraqui.
 Mrs. L. C. Grant, Durham.
 Mrs. John R. Philp, Cobourg.
 Mrs. W. A. Luke, Toronto.
 Mrs. John Moore, Armstrong, B.C.
 Mrs. Rosina Brecknell, Toronto.
 Miss G. C. Elliott, Toronto.
 H. H. Lloyd, Toronto.
 Mrs. W. J. Lovering, Toronto.
 Dr. J. R. Anderson, Ailsa Craig.
 Miss Ferguson, Cayuga.
 Mrs. Paul Cameron, Cayuga.
 W. V. Hopkins, Burlington.
 W. J. Stinson, Burlington.
 Rev. W. G. Hanna, Toronto.
 R. Conn, Clarksburg.
 Mrs. Catharine Ulbricht, Thornbury.
 Miss G. Bate, Toronto.
 Miss Sara Grace Sorby, Guelph.
 Adam Seiling, Hanover.
 J. S. Knechtel, Hanover.
 P. McKinley, Tecumseh.
 Mrs. Annie Bender, Alma P.O.
 Miss Evelyn Colhoun, London.
 Mrs. James Austin, Tottenham.
 John Love, East Williams.
 Mrs. Jos. Nason, Weston (In Memory of
 Robt. S. Brown).
 Mrs. R. A. Facey, Hanover.
 Rev. R. A. Facey, Hanover.
 Alfred S. Rogers, Toronto.
 Rev. Canon Hylliard Dixon, Toronto.
 David Rae, Fergus.
 Mrs. David Mitchell, Fergus.
 D. Misteale, Rodney.
 Hunter M. Coote, Wallenstein, R.R. 1.
 Miss E. Kattz, Waterloo.
 Mrs. Milligan, Pennville.
 Mrs. Mary Kaufman, Kitchener.
 George Dipple, Kitchener.
 Dr. H. E. Illing, Kitchener.
 Mrs. H. E. Illing, Kitchener.
 Mrs. W. C. Tracy, Kitchener.
 Mrs. Ada Eby, Kitchener.
 Robert James Smyth, Kitchener.
 Julian Ann Patterson, Kitchener.
 Joseph Edward Snyder, Kitchener.
 Miss Aletha E. Kelly, Waterloo.
 Arthur Edgecombe Fields, Toronto.

1922.

Alfred F. Chown, Kingston.
 Oliver Chown, Kingston.
 Miss E. P. Battersby, Port Dover.
 Miss Catharine L. Ballantyne, Hamilton.
 Miss Margaret L. Ballantyne, Hamilton.

Miss Ethel L. Morris, Toronto.
 Mr. L. Turnbull, Port Colborne.
 Miss Jane Stinson, Burlington.
 Mrs. J. Cameron, Toronto.
 John Burton Wood, Vineland.
 Miss Rose Whale, Toronto.
 Annie E. Galloway, Toronto.
 George M. Lee, Toronto.
 John R. Murchison, Orillia.
 C. E. A. Hassard, Toronto.
 Miss Margaret Ellen McColl, Vittoria.
 M. H. Turvey, Vittoria.
 Miss Mildred A. Morgan, Ripley.
 Elbridge Carr, Thornbury.
 W. J. Chalk, Clarksburg.
 Miss Harriett Gertrude Gaviller, Thornbury.
 James Taylor, Midland.
 Mrs. Harvey Ham, Fergus.
 D. H. Moore, Peterboro.
 E. V. Moore, Peterboro.
 E. E. W. McGaffey, Lindsay.
 Master Marshall Morrison, Brantford.
 Mrs. M. C. Chisholm, Kitchener.
 Miss Madeline E. Bell, Hamilton.
 Miss Mabel E. Dunlop, Hamilton.
 George L. Johnston, Hamilton.
 Mrs. D. D. McTavish, Toronto.
 James Valentine, Waterloo.
 Mrs. J. H. Mitchell, Toronto.
 Mrs. G. H. Kilmer, Toronto.
 James Dunlop, Hamilton.
 Mrs. Wm. Madill, Peterboro.
 Wm. Madill, Peterboro.
 Miss Sara Craig, Toronto.
 Mrs. Dr. Comfort, St. Catharines.
 G. S. Jury, Bowmanville.
 Miss B. M. Westcott, Ailsa Craig.
 Miss Emily Moore, Fergus.
 Miss M. A. Hobson, Hamilton.
 David Homer Snyder, Kitchener.
 Miriam Helen Snyder, Kitchener.
 H. G. Conover, Oshawa.
 Mrs. R. B. Harcourt, Toronto.
 Mrs. Elbert M. Kelly, Woodstock.
 L. Love, Elgin House, Muskoka.
 Mrs. A. E. Taylor, Toronto.
 Jacob Kohler, Cayuga.
 David Mitchell, Fergus.
 Miss Corah Mabel Wismer, St. Catharines.
 Miss Janie Thomas, Toronto.
 Miss Louy Thomas, Temuco, Chili, S.A.
 Miss Dora Olive Thompson, Toronto.
 Mrs. Edwin Holby, Burlington.
 Mrs. W. F. W. Fisher, Burlington.
 Miss Moscrip, Galt.
 Wm. D. Cowan, Galt.

Mrs. J. W. Vankoughnett, London.
 J. W. Vankoughnett, London.
 H. B. Cowan, Peterboro.
 Mrs. Sutherland Stayner, Toronto.
 Mrs. Elizabeth Hoskings, Rockwood.
 Miss E. J. Naftel, Toronto.
 Rev. J. W. McDonald, Orangeville.
 John Armstrong Guelph.
 Mrs. John Armstrong, Guelph.
 Miss Annie Robertson, Norwich.
 F. G. Simmonds, St. Catharines.
 Rev. J. D. Radcliffe, D.D., St. Catharines.
 A. Maas, Toronto.
 Levi Morgan, Ripley.
 Mrs. Levi Morgan, Ripley.
 Mrs. Geo. M. Lee, Toronto.
 Miss E. L. Hill, Hillside.
 Miss E. M. Strathy, Toronto.
 Miss Violet Hewson, Brampton.
 Mrs. W. J. Lugsdin, Toronto.
 Mrs. A. Cunningham, Toronto.
 C. Mackenzie Sedgewick, Hamilton.
 Mary Madeline Sedgewick, Hamilton.
 Jennie A. Hanna, Toronto.
 W. G. Fowler, Teeswater.
 Mrs. W. G. Fowler, Teeswater.
 R. W. McCall, Vittoria.
 Miss Edith McCall, St. Williams.
 Mrs. Robt. Hall, Guelph.
 Mrs. John Tucker, Toronto.
 Miss Maria Beatrice Kelly, Hamilton.
 Ross Metcalfe, Port Nelson, Burlington.
 Mrs. A. C. Brown, Toronto.
 Rolland M. Boswell, Elora.
 Mrs. W. F. M. Adams, Toronto.
 Mrs. Wm. A. Hamilton, Collingwood.
 S. J. Frame, Toronto.
 Mrs. Townsend, Burlington.
 Mrs. Ross Hart, Burlington.
 Wm. Haiste, Vineland.
 Mrs. Wm. Haiste, Vineland.
 Mrs. Hugh McNeil, Ailsa Craig.
 Geo. Dale, Toronto.
 A. W. Miles, Toronto.
 Wm. Scott, R. R. 1, Weston.
 A. Gould, Cobourg.
 Thos. Dale, Toronto.
 Mr. Duckworth, St. Thomas.
 Mrs. Harriet Meachem, Collingwood.
 Stewart Pritchard, Harriston.
 Mrs. E. N. Carlisle, Peterboro.
 Miss Agnes Meggait, Brantford (in memory of her sister, Miss Elizabeth Megait).
 W. A. Hamilton, Collingwood.
 Rev. J. F. Dyer, Aurora.
 E. C. McCredie, Toronto.
 Wm. Hutchins, Toronto.
 Mrs. Elsie J. Wallace, Toronto.

THE FOLLOWING ARE LIFE MEMBERS OF BRANCHES

1906

C. H. Watrous, Brantford.
 F. Grobb, Brantford.
 Frank Cockshutt, Brantford.
 Mrs. M. S. Cockshutt, Brantford.
 E. L. Cockshutt, Brantford.
 H. Cockshutt, Brantford.
 W. F. Cockshutt, Brantford.
 Mrs. C. Cook, Brantford.
 Rev. J. A. McDonald.

1912

John Watson, East Williams.
 Aaron Wismer, Jordan.

1914

Mrs. Elizabeth Foster, Brantford.
 Alfred J. Wilkes, Brantford.
 Mrs. A. Gould, Brantford.
 C. W. Leeming, Brantford.
 John Muir, Brantford.

John T. Ham, Brantford.
 Mrs. Esther F. Wilkes, Brantford.
 Percy E. Verity, Brantford.
 Arthur G. Olive, Brantford.
 Arthur K. Bunnell, Brantford.
 Mr. and Mrs. Patrick Jordan, Jordan
 and Vineland.

1915

Mrs. A. K. Bunnell, Brantford.
 Ernest Marsden Goold, Brantford.
 Miss Esther G. Wilkes, Brantford.
 Mrs. Stephen Tomlinson, Brantford.
 Miss Mildred Harris Cook, Brantford.

1917

David V. Sinclair, Belleville.
 Mrs. R. M. Piper, Lambeth.
 Mrs. Wesley Baker, Lambeth.

1918

John W. McIntosh, East Williams.
 F. E. Morrison, Brantford.
 Mrs. F. E. Morrison, Brantford.
 Mrs. G. Whittaker, Brantford.
 Mrs. W. H. Whittaker, Brantford.
 C. A. Goold, Brantford.
 W. J. Mills, Mono Mills.
 D. N. Potter, Mono Mills.
 Miss Isabel Potter, Mono Mills.
 J. A. Vance, Mono Mills.
 Mrs. Jane Deacon, Belleville.
 Mrs. A. E. Bailey, Belleville.
 Mrs. R. J. Graham, Belleville.
 Mrs. Charles M. Reid, Belleville.

1919

Alexander Campbell, Forest.
 George W. Putman, St. Anns.
 Mrs. James Currie, West Flamboro.
 Alexander Hill, R.R. 2, Parkhill.
 W. McKinley, Bolton.
 Arch. McLeish, R.R. 2, Parkhill.
 W. G. Ranton, Brantford.
 W. H. Whitaker, Brantford.
 Mrs. John F. Schultz, Brantford.
 Mrs. H. S. Fluhrer, Jordan.
 H. S. Fluhrer, Jordan.
 Rev. F. Barker, Jordan and Vineland.
 D. McPhaden, Sonya.
 Miss Margaret McLeish, East Williams.
 Miss Elizabeth McLeish, East Williams.
 Eller McKeller, East Williams.
 Charles Gordon Cockshutt, Brantford.

John B. Detwelier, Brantford.
 Joseph Ham, Brantford.
 Abraham Goodwin, Brantford.
 J. M. Young, Brantford.
 Willoughby S. Brewster, Brantford.
 A. E. Day, Brantford.
 William J. Verity, Brantford.
 John S. Dowling, Brantford.
 Reginald Scarfe, Brantford.
 Mrs. T. Ford Barker, Jordan and Vineland.

1920

G. A. Ball, Jordan and Vineland.
 Miss M. Holden, Belleville.
 Mrs. A. Ackerman, Belleville.
 Isaac Sproule, Shelbourne.
 Miss Ellen Walsh, Peterboro.
 E. Copson, Aurora.
 Norman Kohler, Cayuga.
 David Rose, East Williams.
 Miss Joan McDonald, East Williams.
 Mrs. Eller McKeller, East Williams.
 Wm. Delancy, East Williams.

1921

James Reynolds, Aurora.
 Geo. W. Reynolds, Aurora.
 Mrs. Geo. Arthur Ball, Jordan and Vineland.
 M. A. Halliday, Chesley.
 Mr. Krug, Chesley.
 George Gould, Harrington.
 Miss A. A. Maxwell, Whitby.
 Harry Herald, Shakespeare.

1922

Albert Copson, Aurora.
 Mrs. Hilliard High, Jordan and Vineland.
 W. W. Staples, Lindsay.
 H. Brimmell, Lindsay.
 W. Flavell, Lindsay.
 C. Wren, Uxbridge.
 Mrs. R. L. Dyer, Aurora.
 Miss Mary B. Short, Woodstock.
 Miss Malvina Baker, Sunderland.
 Mrs. Dr. A. K. Harvie, Orillia.
 Mrs. Edmund Sweet, Brantford.
 Miss Mary Ray, Whitby.
 Mrs. C. D. Hughes, Port Credit.
 Mrs. Robt. Clark, Owen Sound.
 Rev. Albert L. Green, Belleville.
 Alex. McDonald, Alisa Craig.
 R. O. Y. Ainsley, Comber and West Tilbury.

WILLS

Jesse Ketchum did better than he knew in leaving the Bible Society a share of the property formerly occupied by us on Yonge Street. The rental from this property has paid the entire cost of our present Bible House and is now accumulating for the purpose of enlarging the building so that further revenue from rentals can be derived from it for Bible Society purposes.

In addition he donated property on Yonge street, the income from which is to be used in perpetuity to purchase Bibles and good books for the Public and Sabbath School children of the city. Since then thousands of children have been benefitted by the gift of a Bible or a good book.

Others have generously supported the Bible Society in their lifetime and have left bequests up to \$10,000 to be used for specific work either in the Dominion of Canada or the Mission fields. "They may rest from their labours, and their works do follow them."

Many who cannot give large sums to the world-wide work of the Bible Society during their lifetime may, through a bequest, extend their influence many years.

For those who would like to follow the example of Jesse Ketchum and many others like him, we give below a correct form of will, which is both simple and clear. If a will is drawn making a bequest to the Society, the Society should be notified, that a record may be made. Such information is always held in the strictest confidence. Address—Upper Canada Bible Society, 14 College Street, Toronto, Ont.

FORM OF BEQUEST

to the

UPPER CANADA BIBLE SOCIETY

I bequeath the sum ofdollars
to the UPPER CANADA BIBLE SOCIETY (Auxiliary of the
Canadian and the British and Foreign Bible Societies), to be
paid for the purposes of the said Society, to the Treasurer there-
of for the time being, whose receipt shall be a good discharge
for the same.

Ten Reasons

Why the Bible Society Should be Supported

Because the Bible Society is engaged in the costly work of translating and publishing the Word of God in the languages of the people all over the world.

Because the Bible Society supplies the Scriptures in over 560 languages to the Missionary Societies of all the Churches, on such terms as to be no charge on the funds of the Missionary Societies.

Because the Bible Society spends thousands of dollars every year on translations and revisions, and it is continually aiding the Scriptures to speak in new tongues,—180 new languages have been added to the lists since this century began.

Because the Bible Society publishes the Scriptures in raised type for the blind, not only in English but in 39 other languages.

Because the Bible Society publishes Diglot Scriptures (English and another language in parallel columns) in 95 languages, for use of immigrants from non-English countries.

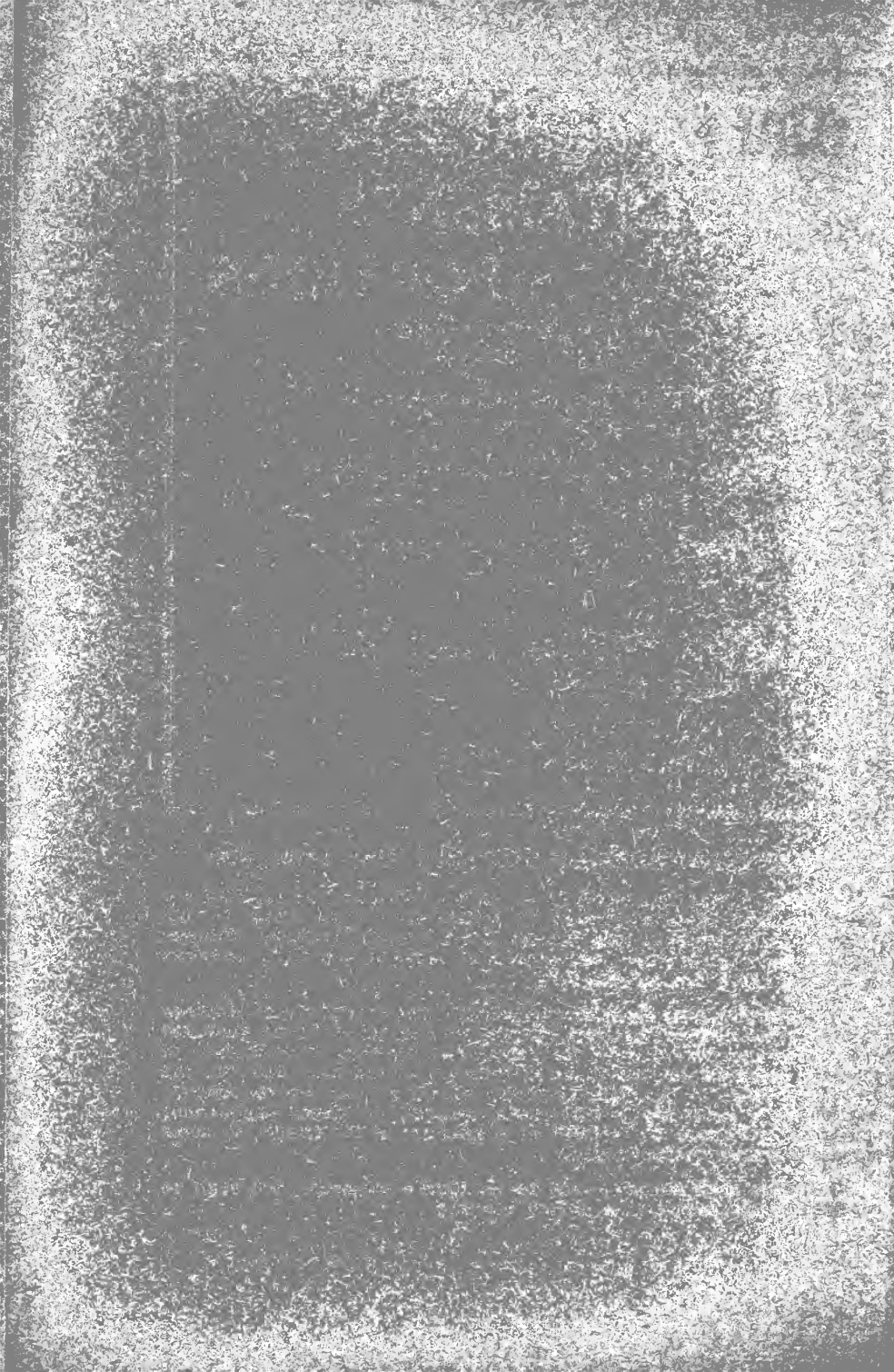
Because the Bible Society exists to translate the Scriptures into every language, and to make it possible for every human being to read and possess them in his own tongue.

Because the Bible Society in translating the Scriptures is in many cases reducing the language to a written form for the first time, and supplying the people with an alphabet and the basis of an education.

Because the Bible Society has by these means, and as the handmaid of the Missionaries, been the instrument under God in many cases in the transformation and uplift of communities which had hitherto been in heathen darkness and degradation.

Because the Bible Society never had such world-wide opportunities before it or such imperious claims upon it for the diffusion of the Gospel throughout the world as it has to-day.

Because the Bible Society has placed upon it increased obligations in consequence of the Great Forward Movement for Missions and it will be forced to refuse new and urgent calls and curtail its present work unless its normal income be promptly and permanently increased.



BIBLES TESTAMENTS PORTIONS

At Cost Price and under
in all Languages

Diglots (English and Foreign) in
many Languages

Bibles from 30c; Testaments from 4c;
Portions from 1c upwards

Price Lists of all Scriptures furnished on
application to—

Upper Canada Bible Society

BIBLE HOUSE, 14 COLLEGE ST.

Toronto, Ont.

Phones Rand. 3539 and 2618

GRANTS TO SUNDAY SCHOOLS AND MISSIONS

1. Mission Churches and Schools under denominational auspices are not in general to be considered fit objects for the gratuities of this Society; but Missions among Indians, Jews, French-Canadians, Chinese, Italians, etc., though under denominational auspices, are not to be taken as coming under this general rule.

2. All applications for grants of Bibles to Sunday Schools or Missions should be made upon the forms heretofore prescribed. The applicant shall state the condition of the school or mission, the number of scholars and teachers, or of the attendants, as the case may be; the amount of funds at the disposal of the managers; who are its officers; and why it is necessary to make such application. These applications should in every case be certified by a minister of the Gospel, or some person of known respectability.

3. Grants shall be made only to destitute settlements, and shall be reported at the next regular Board meeting.



A.K. 121, 10, 70

